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Nestorians.

JOURNAL OF DOCT. GRANT AMONG THE
MOUNTAIN NESTORIANS.

[Continued from p. 220.]

*Villages of Tiary—Idolatrous Relic—
Use of Wine.*

July 20th, 1841. We continued our course on foot along the steep mountain sides, which, leaving the fertile vale of Tehoma, came quite down into the creek. After a walk of three or four hours, course southwest and west, we reached the nearest of the villages of Tiary, in the narrow but fruitful valley of Salli Berkhu, where we were hospitably entertained at the house of the malek or head-man of the district, named Berkhu.

My route led me near the borders of the Koordish territory, and I was afterwards told (I know not whether true or not) that a party of eight or ten Koords, on hearing of my approach, came down to intercept me; but finding I had passed, they all turned back, except one, who followed me to the village to obtain medical aid. I gave him such medicines as his case seemed to demand, and he left me with many thanks to carry back a report which may produce a friendly disposition in his tribe towards me in future.

An aged priest shewed me a piece of an earthen vessel which had been dug out of the side of the mountain near the house of the malek. He said there were others of the same description, and that they contained a mass of substance which he shewed me, having the appearance of cinereous bones. A more interesting discovery was, however, made by one of the villagers near this place while I was

prosecuting my unsatisfactory inquiries. It was an image of copper, representing the head and breast of a female with a wreath around her brow. The features were of fine proportions and well executed. It was protected from the weather in the cleft of a rock, but was nevertheless thickly oxydized, giving it the appearance of antiquity. The Nestorians at once pronounced it an idol, and each one sought the privilege of stamping it under foot. Through the negociation of priest Zadok I saved it from destruction, by giving a cotton handkerchief in exchange for it, the priest having assured the people that I wanted it only as a curiosity and not as an object of worship. To many of the Nestorians it was as much an object of curiosity as to myself. As I remarked to their priests that I should send it to the new world as a specimen of the gods which their forefathers worshipped, they repelled the idea by the uniform reply, "We are the sons of Israel, consequently our ancestors were not idolaters." This gave me an occasion to explain to them the history of the idolatry and consequent captivity of the Ten Tribes, and to make very practical remarks upon their own past history, present condition, and future prospects, with the necessity of repentance and turning to the Lord.

The aged priest mentioned above said he was the only one in the district who could read intelligibly in their ancient books; and yet this is a christian church, and attached to the Bible.

In the afternoon we continued our way down the deep narrow valley of the creek, through an almost continuous village, environed in fertile gardens. The fruitful vine often hung over the wall or grew upon it; and the fig-tree and pomegranate invited attention. But "the

time of figs was not yet," and a few plums and white mulberries were the only ripe fruit I saw, except here and there a few blackberries, which revived the memory of my school-boy days. Apples were given us, but they were not yet ripe, though said to be very good in their season. I may, however, remark that I have seen no apples in the east to compare with our American fruit, owing to the want of culture, and perhaps to the climate.

A path upon our right led to several villages in the higher parts of the mountains, which are difficult of access. Upon our left a steep mountain ridge separated us from the Koords, and formed the southern boundary of the Nestorian country. A ruined castle was seen upon an eminence near our path, which now became more rugged and difficult. The patriarch's brother had less of novelty than myself to interest him, and before we reached our intended lodging, he became so excessively fatigued, that he often sat down by the way-side, and at length declared that he could proceed no further. The sun had set and we stopped upon the bank of the creek near a small cluster of houses. My companion said he was sick, while others whispered that he was ill from wine, of which he had taken freely at the house of the malek. This was the first wine I had seen since entering the mountains; but it did not prove the last. I was afterwards pained to see that while this beverage is not in so common use as on the plain of Ooroomiah, the clergy were disposed at times to make too free a use of it. And when I kindly expostulated with them in the language of Scripture, they pretended to justify their practice on the ground that they never did any injury, but were only the more pleasant under its influence.

The people were very attentive and kind, and one of the women supplied me with a bowl of milk from her flock, to eat with my millet and barley bread. They had no scaffolds to sleep on, but in their stead flat wicker boards or mats were laid upon the smooth stones of the stream, with a piece of felt laid on them for a bed, and the best of these they relinquished to us. Our sleep was sweetened by the fatigue of the day, and we rose with the sun to enter upon a more painful walk, by which I was quite exhausted before night. We spent two or three hours at a small mountain hamlet, where we were treated with great hospitality. On perceiving that I was much fatigued by climbing over the rocks and

mountains on foot, the kind hearted priest, at whose house we stopped, sat down to rub my limbs, at the same time remarking that I was "not learned in this business." The patriarch's brother complained bitterly of the heat and fatigue, which he said nothing would have led him to encounter but regard to me and the cause in which I was engaged. It was the cause of Christ, and I felt humbled by a sense of my unworthiness to suffer for his sake.

Valley of the Zab—Minianish and Asheta.

We arrived before night at the village of Lezan on the Zab, the first town I entered on my arrival in the country nearly two years ago. I had been gratified to meet with now and then a cordial greeting from some I had met on my former visits. I was now once more among old acquaintances; but the substitution of my European costume for the wide oriental robes which I wore on my former visit, so altered my appearance that I was scarcely recognized at first, and my identity might have been still more doubtful but that my beard was in the latest Paris cut (not having been trimmed since I left that city) and imparted something of my former Eastern aspect.

22. It was a late hour in the morning before the sun looked over the mountain summit upon our night's encampment on the banks of the Zab. We then set out on our way up the creek which forms a junction with the river at this place, hoping soon to enjoy at Ashetha (Asheta) on its source, a cooler and more wholesome atmosphere than was found in the lower valleys, where the sun's rays were concentrated with greater power. But so importunate were the natives that it was some time after noon before we finally left the village. The chief man of the village, with the nominal title of malek, at whose house I staid on my first visit, was then absent; but he now came out and insisted upon my stopping a while under his roof, where the villagers assembled in large numbers to see us and obtain medical aid. Some who had experienced relief from former prescriptions wanted a supply of the same medicine for themselves and their friends to use at discretion! and tartar emetic (medicine for bile,) was in special demand. A priest who slept by my side during the night was desirous of employment as teacher of a school; and the malek made me an offer of a house to live in.

In the afternoon we continued our way through an almost continuous village and gardens to Miniyanish, where we spent the night upon one of the scaffolds already described. This is the residence of the young man whose sight I restored, and who consequently gave me such a favorable introduction on my first visit to this country. He seemed much gratified to see me, and brought another present of honey as a further token of gratitude. Such cases help to sustain the missionary amid toils and privations; and though he be called in a thousand nameless forms to "endure hardness as a good soldier of Jesus Christ," to welcome a soldier's fare and a soldier's perils, he does it with a cheerful heart, as for the Lord. But it is no place here for me to speak of trials while an open door is given me to speak to the people with all fidelity.

23. We arrived at Asheta about noon, where we were welcomed to the house of priest Auraham, whom we found at his usual employment of copying books for the use of his people. Here we remained for nearly a month, spending our days in an upper room with the priest and our numerous visitors, and our nights upon the roof of the house, where we also dined and had our evening meetings. On the Sabbath the villagers assembled in our room to the number of forty or fifty at a time and listened to portions of Scripture—often several chapters—in their vernacular tongue, together with such brief explanatory and practical remarks as seemed adapted to their case. With the prevailing ignorance of the Bible this course seemed best adapted to the wants of the people, and it was the only plan of instruction for which I felt qualified. Never was I more impressed with the wants and perishing condition of this people, than during my present tour and sojourn among them. With few exceptions, even the clergy are exceedingly ignorant; and, as might be expected under such circumstances, they manifest little disposition to enlighten their people. In fact they themselves have need that one teach them again the first principles of the oracles of God." But while there is much, very much to mourn over, it is highly encouraging to witness such docility as was manifested alike by the people and their spiritual leaders. Many of the latter, in fact, frankly called themselves "blind leaders of the blind!" But deep as is the general ignorance, I was encouraged to find a response in a comparatively enlightened conscience, when their sins and their

duty were placed fairly before them. This was specially manifest when I urged home upon them their departure from God as the occasion of trials which they had begun to experience from their Mohammedan enemies, and which they were anticipating as near at hand. I reviewed God's past dealings with them as a church and people, and noticed how he had, with the other eastern churches, seen fit, as a father, to chastise them, and for that purpose he had sent their enemies with a rod of correction. Thus far they had been in a measure spared from the severer strokes that had fallen upon those around them; but I feared they might be chastened yet more severely in the loss of their independence and consequent oppression and suffering, unless they would speedily repent and return to the Lord. They said it was even so; it was because of their sins that they were afflicted. Already had the people of this village in particular begun to suffer severely. Eighteen or twenty men had been killed by the Koords, with whom others were in captivity; more than seven thousand of their sheep had been driven away while pasturing upon the mountains; and now the grasshopper had come up in swarms to ravage their fields and snatch their bread from their mouths.

Value of Medical Practice—A War Party.

Having mentioned that for various causes some of the Nestorians suspected he was visiting their country with some sinister design, Doct. Grant adds—

But as the sick, halt and blind gathered around and experienced relief at my hands, confidence was restored. Their returning health and restored limbs testified to the benevolence of my mission, and the report was wafted by the mountain breeze. Most of the blind I assembled at once, and in a single day I removed cataracts from the eyes of no less than seven men and women, most of whom experienced an entire or partial restoration of their sight. Some of them were from distant places, for the people came from every direction as the report spread abroad, and I was thus furnished with an opportunity to point them to the Great Physician. Among my patients were two young men very dangerously wounded, one by falling down a mountain, and the other by the rolling of a large stone which was started by the

sheep that he was pasturing upon the mountain-side. They were brought in much bruised and quite senseless, but both recovered, to the surprise and joy of their friends.

Asheta is regarded as one of the most healthful of the mountain villages, as it is also the largest. On these accounts it is favorable for a mission station. But it is not central, and the winters are very severe, with a scarcity of fuel at a convenient distance. The summer here is cool and delightful. The snow remains through the year within half an hour's walk. The gardens and poplars give a pleasing aspect to the valleys; the grape is cultivated, but very few fruits come to perfection. Insects are not so numerous and annoying. The people are hale and sprightly, but more rude in their manners than in many other places. There appeared, however, a general desire for my return. The patriarch's brother became ill and required my professional services. He ascribed his illness to fatigue and exposure to the heat on our journey, and repeatedly said that nothing but the love of Christ and regard to me, his ambassador, would have ever induced him to expose himself to such hardships. But if I could leave home and country and children, to come a distance of more than two thousand *hours* for the good of his people, he ought cheerfully to submit to the hardships of a much shorter journey among his own people. I observed, however, with pain, that in speaking to his people of the benefits they might hope from our labors, those of a temporal nature were usually made prominent, if not exclusive: so little do they know the worth of the pearl of great price. He was not over scrupulous in the observance of their numerous prescribed fasts, often eating butter or other animalized food on Wednesdays and Fridays; and I observed a similar disregard of their rules among others. The more important fasts the priest and the people observed with greater strictness, unless when travelling. My own not observing their fasts, the patriarch's brother defended on the ground that I was not bound by the councils, which imposed this burden upon them.

On the last Sabbath that I spent in Asheta, the villagers assembled in large numbers to consult upon a proposed assault, or an invasion of the Koords of Berwer, on the Mosul frontier, from whom they had recently experienced new molestations in the murder of two Nesto-

rians on the border of their country. Some of the elders advised forbearance. Priest Auraham and the patriarch's brother urged the people to arms at once, and the latter added that if they submitted to such treatment from the Koords, they were no longer men, and they ought to dress in woman's attire. The former turned to me and said he would then rise and lead his people to battle. What, on the Sabbath? I replied. "We shall fight in the night, when the Sabbath is past; but we must set out now, for if we wait till morning the people will disperse to their several employments." They hoped by a night attack to take the Koords by surprise. I told them I could not interfere or give advice upon the question of war or peace with their enemies; but as they relied upon the blessing of God, I would inquire whether they could hope to secure that by a desecration of this day of sacred rest; and whether it was not better that they should spend it in prayer for God's blessing and guidance. They separated after a spirited discussion, in which I took no further part, and the proposed invasion was postponed. I have since learned that the Nestorians of several of their villages united, and by a general attack upon the Koords some weeks after I left the mountains, drove away some thousands of their sheep, in return for the loss they had themselves sustained.

August 18. A special festival occasion, more sacred than the Sabbath, said one of the priests! I attended their services and the administration of the sacrament at their church, where the services, as usual, were mostly in an unknown tongue; for such is the ancient Syriac to the mass of the people. The rest of the day I spent in making arrangements for my departure, giving parting counsel to the people and prescribing for the sick, who were brought in great numbers. In the mean time a message arrived from the patriarch, calling upon his people to arise in self-defence against the combined force of the Turks and Koords, who were approaching on the north, and the cry, *To arms! to arms!* was echoed through the mountains. The patriarch's brother was anxious that I should remain, that I might aid them by my counsels and professional services. But I resolved to shun every appearance of being a partisan in the approaching strife, and was the more determined to leave the mountains at once and proceed to Mosul.

Journey through Amadieh and the Yezidee Villages to Mosul.

Having heard of the decease of Mr. and Mrs. Mitchell and the sickness of Mr. and Mrs. Hinsdale at Mosul, Doct. Grant felt constrained to make his way immediately to that place, though it must be secretly through bands of hostile Koords, who were assembled on that portion of the Nestorian frontier. With guides he started at nightfall.

19. The sun was sinking beyond the western mountains as I gave and received the last farewell. Silent and pensive I pursued my way till aroused by my companions, who called my attention to the wild mountain scenery we were leaving behind, with the inquiry, "Is it not beautiful?" It had begun to partake of the sombre hues of approaching twilight, and with all its air of romance, was in such harmony with my feelings that I could scarce refrain from tears. My thoughts were full of the past, present, and future of this people, for whose sake I had placed myself in circumstances so peculiar, so perilous. The most profound silence was observed on entering the Koordish territory, and we proceeded in single file, occasionally halting to reconnoitre to see that no Koords were lurking in our way. The camps of their shepherds were observable by the fires they had kindled, and we heard the distant barking of their dogs. Two of their villages lay in our way, and great caution was requisite in passing them. We took a circuit around the first, and passed it in safety without hearing the least sound. The next was guarded by a castle, which overlooked the road, and the loud voice of the watchmen sounded in our ears long before we reached it. To escape their observation, without intruding upon the shepherds, whose fires were seen on either side appeared scarcely possible. But our guides knew every pass, and with breathless silence they led us through a narrow ravine, from which we heard the watchers beyond an intervening hill on our right, and soon after nearly behind us. My anxious suspense was now relieved, and our prospects brightened, but great circumspection was still to be observed. To cross the creek by the bridge was not deemed prudent, and with some difficulty we forded it some distance below. On emerging from the thickets that had lined the creek, we found that several of our party were missing. We waited in anxious suspense, not daring to call lest we should arouse an enemy; nor to separate

in search of them, lest the difficulty should be increased. In a few moments they made their appearance, and we were again proceeding slowly and cautiously on our way. We often felt the want of a moon to enlighten our path, but congratulated ourselves that there was none; for in darkness and silence was our safety. I felt the hands of my watch; it was an hour past midnight. "We have time enough, but none to spare," whispered our guides. For a while we wandered among rocks and brambles. At length we re-entered the path, took a hasty repast of dry bread, quenched our thirst at the mountain rill, and hastened on our way.

20. The rising sun found us upon a mountain summit, whence we had a view of Amadieh, some two or three miles distant. My Nestorian attendants said they must now return, lest they should be discovered by the Koords. They intended to remain in some secluded glen during the day, and re-pass the Koords in the night as before; which I have since learned they did in safety. I took a morsel of bread and cheese from the scrip of my companions, gave them the proffered present, and commended them to God. They all kissed my hand on parting, and begged me to send them an account of my safe arrival at the fortress of Amadieh, which they might transmit to the patriarch; at the same time proposing to remain till I got out of sight and suffer no Koords to approach from that quarter. We hastened on as fast as the steep rugged descent would admit; and after resting a while near a small village at the foot of the mountain, we passed a narrow intervening valley, verdant with fertile gardens, and ascended to the fortress, whose gates I entered with a grateful heart for all the mercies I had experienced. The governor remembered my former visit, and made me his guest. I called upon the Nestorian priest, who was very desirous that we should form a station here, to secure his people in this region from the wiles of the papists, who were making ceaseless efforts to draw them into the embrace of the Roman see. It is to be regretted that the Nestorians upon this side of the independent tribes are at present obliged to regard the papal (Chaldean) bishop at Elkosh as their civil representative or head, in their relation to the Turkish government, since their danger from papal influence and corruption is thus greatly increased. It is highly important to bring them under an enlightening influence, which we shall hope to do ere

long through our station at Mosul, whence they can be much more safely and readily reached, than from our stations among the independent tribes.

I left Amadiëh on the afternoon of the day of my arrival; and after visiting some Chaldean and Nestorian villages, eight or ten miles at the east of the fortress, I arrived the next day at Gunduk, a considerable village inhabited chiefly by Jews, with whom I spent the Sabbath. They spoke without reserve of the well known fact that the Nestorians were their brethren of the Ten Tribes; and some of their teachers, of their own accord, said that Zozan and the Khaboor were the Habor and Gozan to which Israel was carried captive by the kings of Assyria. They also confirmed what I have said of the Hebrew customs of the Yezidees; but were not so ready to acknowledge a fraternity with these worshippers of the devil, who are universally despised for their irreligion. The next day I reached some of the Yezidee villages and saw others at a distance from our road. They were of respectable appearance and are said to be numerous—some say fifty in number upon this side of the Tigris.

24. Breakfasted at the large Yezidee village of Hattareh, which St. Ephraim and later Syrian writers represent as the Calah of Genesis 10: 11. It has long been the chief town of the Yezidees on the Assyrian side of the Tigris, but since it was ravaged by the Ravendoose Koords about seven years ago, its size and importance have been greatly diminished, and at present it will scarcely number more than a thousand souls. They are said to have been here from time immemorial. I had considerable conversation with one of them, who spoke Turkish fluently and seemed to be a leading man among them. He told me, among other things, that the Yezidees have religious books, a point which is denied by the native Christians; but which I have heard confirmed by the pasha of Mosul, and was implied by a remark of the late Mr. Rich, who speaks of their reading prayers. I hope ere long to learn more of this singular people, who are certainly worthy of attention, and have strong claims upon our sympathy. Until within a very few years they have maintained a sort of independence, both here and in the mountains of Sinjar. Now they are much oppressed, and in their poverty and moral degradation some of them have actually sold their own children into servitude! Their present trials, while they claim our com-

passion, may render them more sensitive to any expression of interest in their welfare, and thus prepare the way for the efforts of the missionary to enlighten and save them.

I found the people of Hattareh in great apprehension of the Arabs, who had overrun the country about Mosul, threatening the safety of the city, and were now approaching this place. We had already met several flocks, which the people were driving beyond their reach. The villagers were in the greatest alarm for their own safety, and of course they could afford little security to others. To turn back was no pleasant alternative, after passing through so many perils to within twenty-five miles of my destination. As we stopped for breakfast, three or four miles from Mosul, I was called to prescribe for the chief man of the village, who, in return for the favor, lent me his fine Arab horse to ride into the city, and thus saved me the mortification of entering it upon the pack-saddle of a mule surmounted by my baggage—the best conveyance I could obtain at Amadiëh.

After reaching Mosul in safety, Doct. Grant remarks—

I was rejoiced to find on my arrival in this city a Syrian priest, named Joseph Matthew, from the mission college in Malabar, preaching with great fidelity to his brethren of the Jacobite Syrians, by which the attention of many of them has been directed to a more evangelical view of the gospel. He appears to be a truly pious man, has a good knowledge of the English language, and is very intelligent on religious subjects. He has gone to receive episcopal ordination from his patriarch, with the design of returning to India. He gave us much interesting information regarding his people, and confirmed my suggestion that they are in part, at least, of Jewish or Israelitish descent—a fact which he says is well known among themselves and confirmed by their entire resemblance to the ancient or black Jews in the midst of them.

We have had much intercourse with the people and have distributed two or three boxes of Scriptures and tracts in Syriac and Arabic. The Jews appear quite accessible, and I never have had an opportunity to present the truth with more point than to the Jews at their late feast of tabernacles, where I was gratified to find a Hebrew Bible which I had presented to a friendly Jew at Ooroomiah nearly two years ago.

The Syrian patriarch, whom I saw at Mardin, and who is desirous of the improvement of his people, is said to have received his first impressions in favor of schools, etc., from an evangelical Armenian at Constantinople—the probable fruits of our mission in that great centre of influence. Whichever way we turn our eyes, the field is white to the harvest; but with every encouragement to work, how few are the laborers!

LETTER FROM MR. HINSDALE, AT MOSUL,
4TH JAN., 1842.

MOSUL, where Mr. Hinsdale and Doct. Grant were at the latest dates, is on the southwest bank of the river Tigris, about latitude 36° 20', and nearly opposite to the site of ancient Nineveh, and only a day or two's ride southwest from the country of the Mountain Nestorians. Of the openings for missionary labor in that quarter Mr. Hinsdale remarks—

*Need of More Missionaries—Men of
Self-denial wanted.*

I have now had an opportunity of surveying this field sufficiently to become deeply impressed with the importance of carrying on our missionary operations here with vigor. We need help. We ask—earnestly ask for help. We are surrounded by multitudes, who are ready to receive the bread of life, for the want of which they are perishing; and the fact that the enemy is active, scattering tares in the field, gives to our cry for help an urgency that should make it reach the ear and heart of every Christian. There is no time to be lost. We must take possession now, unless we would allow the enemy to do that which cannot be undone without a vast sacrifice of time and expense,—to say nothing of the value of the deathless spirits that may be eternally ruined by our delay. The emissaries of the papal church are on the alert, making every effort to poison the minds of the people with their corrupt doctrines. No less than seven Romish priests have come to Mosul since our arrival. Of these one went on immediately to Bagdad; another died soon after reaching this place; and a third has since left in consequence of ill health. They have opened a school free of expense for the christian children, and have already thirty or thirty-five pupils under their influence. It is said that large sums of money have been sent to aid them in their work; and recently a wax image (fit emblem!) has come from

Rome, possessing the divine power of remitting, for a certain length of time, the sins of those who honor it with a kiss! an easy method of procuring indulgence. The kiss, of course, must be paid for. We, as might be expected, are prominent marks for their shafts of calumny, and they do not fail to hurl them dipped in the venom of malice. As regards ourselves, we care not how much they slander and anathematize “the infidels,” as they politely call us; but our hearts yearn over the people that are led away by their delusions; and we ask in their behalf for help to scatter the good seed before the ground shall all become preoccupied with tares. Within the last two or three days we have heard of plans concerted for pushing their conquests among the independent Nestorian tribes. Overtures have been made to the patriarch, holding out encouragement of aid, or political interference in his behalf.

Earnestly as I long to greet more laborers in this field, yet I feel constrained to repeat the sentiment, long since expressed by my esteemed associate, Doct. Grant. I should regret to see any one come to labor here, who cannot cheerfully, and even joyfully, make up his mind to endure toils and hardships and weariness and hunger and self-denial and peril in almost every form; for these must be the portion of the first missionaries here, and especially of those who may be stationed among the mountains. It is no small step to come down from the refined circle to which our young brethren in the ministry have been accustomed, and relinquish the conveniences, not to say luxuries, by which they have been surrounded, to sleep in a mud hut, or in the stable with his horses, with a quilt or rug spread upon the clay floor for his bed and covering, surrounded, perhaps, with six or eight natives, with even fewer accommodations than himself; to exchange the well arranged table for a simple sheep-skin spread upon the floor, or rather ground; to dip his large wooden spoon into one common dish with half a dozen hungry Koords, or Yezidees, or Nestorians; to drink the pure and often impure mountain water from a simple gourd-shell; to sit on the clay floor with a fire in the centre of the room, and neither fire-place nor chimney:—to come down to these and various attendant inconveniences is no small step and requires no ordinary degree of self-denial. Yet, are there none among those who are aspiring to be leaders in the hosts of the Lord's elect, or those who have been exalted to that high sta-

tion, who would gladly follow their Great Captain, who has condescended and suffered far more for them? To such we would gladly stretch out our arms and welcome them to our hearts, bidding them "God speed."

JOURNAL OF MR. STOCKING AT OOROOMIAH.

Visit to Schools in Tirgerwer—Villages of Karajalee, Yengejal, and Eupergan.

March 22d, 1841. Accompanied by Mar Yoosuph, I started for Tirgerwer, a mountainous district adjoining Koordistan, and about twenty-five miles west of Ooroomiah. The mission for a considerable time have sustained three schools there; but hitherto no one of our number had ventured into that district, on account of the number of predatory Koords inhabiting it. An attempt was made in one instance, but the depth of snow on the mountains rendered it impracticable. The present time was deemed favorable, as the Koords, while in their villages, are restrained from violence by the fear of the Persian government.

Hakkai, the first village at which we stopped, and where we have a school, is situated on the declivity of a lofty ridge of mountains, constituting the boundary line between this part of Persia and Independent Koordistan. On entering it we met numbers of Koords, who, in common with the Nestorians, reside in the village. We also observed Koordish women laboring on the open ground, weaving cloth of goat's hair. We were informed that the school was in the church of St. Mary, which, like the other buildings, was made of mud and stone, half buried in the ground. Here we found eighteen scholars sitting on the ground-floor, covered with a little coarse hay, without any fire. They appeared to be cheerfully engaged in reading the psalms and other school-cards furnished them by the mission. They all evinced far more improvement than I was prepared to expect, nearly all of them reading their lessons with ease and propriety. The teachers, both of whom were priests, were very glad to see us, and expressed the hope that as we had learned the way, we should come and see them again.

From this place we proceeded near the foot of the mountain to Ballulan, a village of several hundred Nestorians. The school here is taught by the priest of the village, and contains twelve scholars, all of whom had made good profi-

ciency. The household with which we spent the night consisted of forty-two persons, only five of whom were not connected with the family. In the evening two Nestorians from Merbashee, a district further west, and in Independent Koordistan, came in to see us.

From Ballulan we passed to Umbie, a village a few miles distant, and near the foot of the mountain. Our road was very difficult, having to walk ourselves and our horses sinking into the snow at every few steps. At this village we found fifteen scholars reading, in a house occupied in common by a family and cattle. They had made considerable progress in their studies, and with the other schools, appeared worthy of the limited support which they receive, situated as they are at such a distance from the centre of our operations. In Tirgerwer are eight Nestorian villages, containing perhaps ten or twelve hundred inhabitants.

27. Attended by Mar Yoosuph, I went to the villages of Karajalee, Yengejal, Eupergan, and Ada. Our object in going to these places was to examine the schools and comply with a request made by some of the ecclesiastics, that we would come and preach to them on the Sabbath, as we were doing in some of the other villages. With this request we were the more desirous of complying, as the people in that district are less acquainted with us and the nature of our work, than the Nestorians on the other parts of the plain, they having often expressed their fears that we intended sending their children to America. We reached Karajalee a little before sunset. It being the time of their evening prayers, we entered their church, where we found about a hundred persons present, including both sexes. It was interesting to meet so large a number collected at their evening devotions, though conducted in a language which but few of them perfectly understand. We attended again their morning prayers, at the close of which the bishop informed the people, that if they would meet again, they should soon hear for themselves the doctrines which these men teach, and also remarked that they were doubtless surprised that I did not kiss the cross as I came in this morning.

At the appointed time they came together and filled the church. The meeting having been opened by the bishop, he called on me to speak to the people. This I did, holding up to their view in one hand a manuscript copy of the New Testament belonging to the church and said to be eight hundred years old, and

in the other a small pocket Testament in the English language, and observed to them that the contents of that ancient book were all written in the small Testament; and that the latter, although brought from the new world, contained the same doctrines and instructions which theirs contained, all of them being the words of our Lord Jesus Christ and his apostles. They then listened with fixed attention, while I addressed them from the seventh of Matthew. The ecclesiastics expressed much gratification that we had come to their village; and said if we would continue to come, the school would increase, and the hearts of their people would soften under the instructions of God's word. From this place we passed on about a mile to Yengejah, a small village where we met fifty or sixty in the church. From that place we went to Eupergan, a village containing a hundred houses. In this village a nephew of the bishop had recently been ordained a priest, and had collected a school of thirty scholars. The people soon assembled to the number of seven hundred in the church-yard. Here the audience listened with their usual interest for about an hour. We then proceeded to Ada, where the church was filled with attentive hearers. I rejoiced at the opportunity of addressing the people at this place, although nearly exhausted by the previous labors of the day.

*The Plain and Villages of Suldoos—
Importance of Schools.*

August 30. Accompanied by Mar Gabriel, the bishop of Ardeshai, and two priests, set off for Suldoos, a plain of considerable extent, lying about fifty miles south of Ooroomiah. Leaving the plain of Ooroomiah, we proceeded for some distance on the borders of the lake. We then began to ascend higher ground, and our way for fifteen miles was more or less broken by elevated ridges extending from the mountains to the lake. The last of these ridges commanded a view of Suldoos. The plain of Suldoos commences at Eshnook, a district far back in the mountains, and extends about forty miles in a southeasterly direction towards the lake. It is watered by a fine river and varies in width from three to six miles. It is exceedingly fertile, and contains numerous villages inhabited chiefly by Mussulmans, called Kara Poppock. They formerly lived at Erivan; but, fearing the

Russian power, they moved in a body to this district about fifteen years ago. There are also Koords, Armenians, and Nestorians residing among them.

The village at which we stopped was Chiana, and contains fifteen houses of Nestorians. They welcomed us with many expressions of kindness, and seemed particularly happy to see the bishop, who had never before been into that district. It was evening, and as there was no church in the village, where they might meet for prayers, they assembled in the open yard, carpets having been spread upon the ground. After evening prayers, quite a number having assembled, priest Yohannan read the fifteenth chapter of Luke, and gave them an interesting exposition of the parables of the lost sheep and prodigal son; and we each urged on them the great importance and necessity of repentance. The priest remarked that hitherto they were lost sheep, but that the shepherds had now come to look after them and bring them to Christ. They listened with much interest to the instructions given them. The particular object of our visiting this region was to see the Nestorians, who had repeatedly urged us to open a school among them. To this request we had acceded, and sent them in the spring a promising young deacon. But the priest of the place, being a turbulent and avaricious man, and receiving no pecuniary advantage himself, opposed the school, and after it had been in progress about a month, dismissed the teacher. We found the people desirous of having the school re-commenced, but as their own priest was not competent to instruct it, nor encourage a proper teacher from abroad, no definite arrangements could be made.

Nov. 17. Accompanied by Mar Yousuph, I visited the schools. Since the press has been put into operation and books multiplied, we have introduced more order and system into our schools. Hitherto several scholars have been obliged to read from one book, owing to the scarcity of them. But now we are able to give every scholar a book, and form classes. The schools have thus become far more efficient than it was possible for them to be while destitute of books.

The importance of schools among a people situated as the Nestorians are cannot be too highly estimated. They are emphatically the hope of the nation. A large proportion of the acting clergy are but partially acquainted with their

ancient language, and cannot of course read the Bible with much propriety. Their work, as priests, consists chiefly in officiating at funerals, in administering sacraments, offering prayers for the dead, etc. For these services the priests and deacons receive a certain proportion of the products of the land. In most cases the ecclesiastics are as fully occupied in worldly matters as their people; and frequently act as overseers or responsible person to the owner of the village. Their circumstances in life or their age is often such as to disqualify them for improvement. Ignorance, both among the laity and clergy, is the great thing to be combated. Our schools furnish the most cheering hope of removing this ignorance, and they are the most economical and promising means of doing good to the nation on a large scale. Excepting the preaching of the gospel, which promises the most immediate good, the schools are among the most important departments of our labors.

*Use of Wine—Justification by Faith—
A Baptism.*

18. At Ardeshai. I was much interested while with Mar Gabriel, Mar Yoo-suph, and several priests, that no wine was brought forward, as is usually done. I ascribed it entirely to my presence, as they are in the habit of drinking daily. Wine-drinking is one of the greatest curses among the Nestorians. They are all, with few exceptions, a nation of excessive wine-drinkers. Many of them readily acknowledge the evils of intemperance, but have not the resolution and independence to abstain from it themselves, or to discourage it in others.

28. Sabbath. On my way to Geog Tapa for preaching, I gave priest Abraham some account of the Sandwich Islands, and the remarkable success which has attended the efforts of the missionaries to enlighten and christianize that people. He replied that there was much, both in practice and doctrine, in their church, calculated to hinder the gospel of Christ. And I will make known to you some things that have occurred of late. "At the last Thursday evening meeting," he remarked, "you preached on justification by faith, and attached no real merit to works in procuring pardon and salvation. From that time till now," said he, "we have had many warm discussions among ourselves on the views you presented. Some said you was aiming a blow at our melpanas (teachers,) for they have taught that

prayers for the dead are efficacious, that almsgiving and fasting have a virtue in themselves as well as the sacrifice of Christ. I, on the other hand, maintained that your views were scriptural; that every thing was proved by the Scriptures; and that they were sufficient. On my declaring this, the bishops and the others became angry with me, and were on the point of striking me. I told them they might strike, but I should adhere to the Bible, even to my blood. They then threatened writing to the patriarch to have me excommunicated from the church." The priest remarked further, that he had withstood their views, quoting the Bible in favor of the truth. He then observed that they had not begun to understand the Bible till about two years since; that very much in their books was decidedly against it. He then enumerated several things, as invocation to the saints, prayers and sacrifices for the dead, and some other things founded on the teachings of men and ignorance of the word of God. When we arrived at the church, we found a number of mothers with their infant children waiting to have them baptized. The sacrament of the Lord's supper had previously been administered to a large congregation, which had mostly dispersed. I was conducted to an inner apartment, where a priest and deacon were preparing to administer the ordinance. Both were clothed with white loose gowns, or frocks bespangled with crosses. The priest had upon his head a kind of turban used for the occasion, made of a silk shawl, and extending down upon his shoulders. When we entered they were consecrating the water. A large copper vessel containing it had previously been set apart by prayer, and now they were depositing in it a small quantity of oil. Soon after the children were brought and being first anointed with oil, were nearly immersed in the water, the name of the trinity being repeated by the priest.

Of the openings for preaching among the Nestorians, the following paragraph taken from a general letter of the missionaries at Ooromiah, dated 10th December, 1841, will give the reader some just idea. The missionaries are setting forth the importance of having more preachers sent to that place.

Were there any among the ecclesiastics whom we could trust with the exposition of the word of God to their people, they must have an example set them. Preaching is a new work to them, and a new thing in their churches; and oppor-

tunities for using this means ordained of God for the salvation of those that believe are abundant. We know not where a limit could be found, had we ability to supply all the openings. As it is, we have been compelled to refuse many applications from villages as promising as any in which we now hold services.* And this is not all. With the pressure of all our other labors, exhausting our energies and consuming our time, it is impossible to make that preparation which we would wish, to be a pattern for those who look to us for an example, or which promises the greatest good to those who hear. Preaching is the great work of the minister every where; and undoubtedly it will be the chief instrumentality used of God in bringing back this ancient church to the principles and practice of the gospel. But we cannot leave all our other work to attend to this. It is the efficient operation of other parts of our system that furnish the opportunity for this.

Trebizond.

LETTER FROM MR. JOHNSTON, 12TH
JAN., 1842.

Preaching Service—Hopeful Character of the Attendants.

HAVING mentioned that the Armenian bishop, who was a zealous opposer of the mission and a persecutor, had been put out of office, and that opposition was gradually diminishing, while the openings for missionary labor were becoming more favorable, Mr. Johnston proceeds—

It is now more than a year since I commenced holding regular meetings in my own house for preaching the gospel. More than thirty persons have attended, and there are about twenty that come frequently, and regard my house as their church, though my average congregation does not exceed twelve. They come in and go out without any attempt at concealment, and the fact of their coming has become notorious and has excited much talk; yet neither bishop nor priest has raised his voice publicly against it. The truth of the gospel seems to be making a slow but very regular and sure progress. At the commencement of this

station the people here were generally prejudiced against us, with the belief that we were infidels, and they always associated us with Voltaire; but now most of the people acknowledge that we also are a sect of Christians; and what is of more importance, the impression is gaining ground that we are the true preachers of the gospel; and if all restraint were taken away, I have no doubt we should soon witness a large increase of our congregations. I have heard of a number of individuals who express a great desire to come, but who are kept away by their connections and the fear of losing their place. Among these last is the teacher of the Armenian school. The Armenians have but this one school in the place, and consequently this teacher has the training of all the children. He has become so far enlightened as to see that the truth is with us, and he will use his influence, as far as he dares, to bring the youth under his care to the same way of thinking. Though he cannot come to our meetings while he holds his present place, he comes to us frequently in private, and I hope he will become savingly acquainted with the truth. This is a most encouraging fact to us who have had opportunity to witness the state of things among the Armenians. The teacher's influence is very great. It is a remarkable fact that our most decided friends among the people, and our best native helpers have most of them been pupils of an enlightened teacher in Constantinople with whose name you are familiar. If we can gain over the teachers we make a very great gain, and if it should please God to continue this man in his present situation for a number of years, I anticipate very important results from it. It is to be hoped that most of his pupils who remain long enough to be taught any thing worth while will leave his school with the conviction that the way of salvation is not taught in their own church, and that the gospel alone should be their authority in matters of religion.

While on the subject of teachers, I would also mention that there is an Armenian priest engaged in teaching a small school of seventeen pupils in a village several hours eastward of the city, from whose labors I also hope for good results. He, like many others, has learned that the vain ceremonies practised in his own church are no part of true religion, while I have no reason to suppose that he yet understands how the gospel should be preached. But he is doing a

* We do not mean that there is such an eagerness for the gospel among the people that they themselves make the applications. The priests of the villages are the movers; and doubtless in many instances with the hope of thus finding employment themselves.

good preparatory work, I have no doubt; and being priest as well as teacher of the village, and far removed from the observation of the bishop, he has a great advantage. I assist him to the amount of some twenty-two or twenty-three dollars a year, and through his influence I hope soon to see one or two more schools started under like favorable auspices.

But to return to our meetings for preaching. Most of those who attend manifest a good deal of interest in what they hear, though I cannot say that I believe many of them to have received the word with a true and living faith. I still believe, however, that the good seed has taken root in some of their hearts, and that before long it will be seen putting forth first the blade, then the ear, and afterwards the full corn in the ear. Of one I have written you before, the good old barber. He began to read the Scriptures four or five years since, when about fifty years of age. For more than two years past I have been in the habit of seeing him frequently, and every subsequent interview increases my confidence in his piety. There is a simplicity and godly sincerity in his conversation and whole deportment, which to my mind indicates, without a doubt, the presence of that Spirit which the world cannot receive. His appetite for the pure milk of the word continues undiminished, and he has already become remarkably familiar with the New Testament, and draws arguments from it which none of his adversaries can gainsay or resist. He has two grown sons, who also attend our meetings, and a third, a small boy, he sends every day for a lesson in English. He has also two sons-in-law and a nephew, who are among my most regular hearers. Another individual, of whose piety I have a favorable opinion, is a young man with whom my particular acquaintance only commenced about three months since, when he began to attend our meetings. His father is a leading man among the Armenians, and his associates have been the sons of the first Armenian families in the place. He is a young man of but little knowledge, but manifests much sincerity in the pursuit of heavenly wisdom, as well as firmness in resisting the many efforts which are made to turn him aside. His standing in his nation has subjected him to a much severer trial than any other individual here has yet experienced. His father says his son has gone beside himself. His old associates say he has begun to slight them, and the elders of the people have gravely advised him to avoid too much intercourse with

those about us. But there is a third, whose case is in some respects still more interesting. This is a young man of the papal Armenians. He has been formerly employed by us as teacher of Turkish, he being almost the only individual among all the christian sects here, who is capable of teaching that language. He had the consent of his bishop to come for the purpose of giving us lessons. But for about two months past he has been a punctual attendant at our meetings, both on the Sabbath and on Thursday night, besides calling frequently for private conversation. I really hope that he has begun to lead a new life and is daily growing wise unto salvation. He spends all his leisure in reading the word of God, and is much astonished at the discoveries he is making. But there has not yet been sufficient time to test the genuineness of his conversion, and I still rejoice over him with much trembling. If he stands fast in the Lord, his faith in all probability will be subjected to a severe trial.

The Greek boy from Oonieh, of whom I have written before, continues to be promising. His name is Nicholas, and he is now eighteen years of age. I do not call him a convert, but I hope he is not far from the kingdom of heaven. He is very correct in his deportment, comes to me for private instruction out of the word of God every Sabbath morning, besides attending our English service. Besides his knowledge of English, which is very good, he has made considerable progress in general knowledge and in several branches of science, though he has not been studying much for two or three years past.

Constantinople.

JOURNAL OF MR. DWIGHT, LAST QUARTER OF 1841.

Sabbath Meetings—College at Scutari and the Mission Seminary.

September 24th, 1841. To-day the principal teacher of an Armenian school in Constantinople came to my service for the first time. I preached from the text, "Faith is the substance of things hoped for and the evidence of things not seen." He was very attentive throughout, and afterwards said to me, pointing to the individual that brought him to the service, "Blessed is this man who conducted me here. Thrice blessed is he that has had this privilege for so long a time

of coming to such a place. Oh that I had been so happy as to have found this place before."

27. A court was held to-day at the Porte, before which the representatives of the people were called, at which it was said the patriarch was to be brought forward and tried. This, however, was not the case; but after the individuals present had been questioned as to their precise wishes in regard to a new patriarch, they were told to go away and present another petition to the sultan, and to wait patiently, and the matter would be arranged.

In the numbers of this work for March and April statements were inserted relative to the struggle going on between the bankers and the common people of the Armenians at Constantinople, for securing ascendancy in the government of their community, and some of the changes which had occurred. On this subject Mr. Dwight remarks—

Oct. 11. The bankers who now rule have closed the college at Scutari and discharged the teachers. This institution has been in operation about three years, and has cost the Armenian community a very large sum of money, and it is said it will never be again opened. Its pecuniary concerns have been sadly mismanaged from the beginning, and this has been the chief cause of all the discussions and troubles at present existing in the Armenian nation. It is said that the scholars have made good progress in their studies; and it is certainly a great pity to have such an institution shut up. Many of the parents of the scholars are anxious to send their sons to Mr. Hamlin's school. It has been circulated abroad that he is about taking a large house in order to receive another class of twelve, and it is pleasing to see the earnestness with which applications are made for admission. One said to me the other day, "You must recollect when the school is removed to the large house, that I am the first applicant, as I spoke to you some time ago." In the same day, in passing through the bazaars, an Armenian stopped me to speak of a young man, whom he had before mentioned to me, and he said with all earnestness, "Do not forget that I made early application to you to take that young man." Another, who met me in the street said, "I hope Mr. Hamlin is ready to take those two young men whom I mentioned to you." I replied he had already ten applicants for the vacant places, and I did not know that he could take any

more. "But," said he with great earnestness, "these two are very promising men: they are not like common cases: they are talented and already advanced in their studies: I hope you will be able to receive them." Two of the principal teachers in the college at Scutari, one of whom was formerly very hostile to us, are now ready to enter our employment, though we have no employment for them.

17. The number of attendants at my service is constantly on the increase. A larger number than usual also visit my room in the khan. The last day I was there I had twenty calls, and on such occasions, whether it be at service or at the khan, some new faces are sure to appear. To-day a man came with his son, a young man of twenty, whom he wished I should instruct in English. He is in business, and therefore cannot join the school. The man said, however, that he has another son about twelve years of age, whom he will send to the boarding-school, if we will receive him.

Accounts from Ada Bazar—Changes in Political Affairs and their Influence.

19. After leaving my room in the khan to-day, I called, agreeably to appointment, upon some of the native brethren from Ada Bazar, who occupy a room in another khan. One of them came to conduct me to the place, and we found two waiting for us. They said that they supposed another of their number had arrived, though they had not yet seen him. They commenced reading to me a letter from him, in which he sends much love to me, and tells them to consider their eyes as his eyes when they look upon me, and their lips as his lips when they kiss me, etc. While they were reading he came in, and scarcely ever in my life have I witnessed a more joyful meeting. His countenance is full of life and vivacity, and at the same time of seriousness, and every motion indicated the deep feelings of his heart. They all expressed the highest satisfaction that I had happened to be there just at the time of his arrival, and they ascribed it to the good providence of God alone. We sat down together and had a long conversation about Christ and his kingdom, and the marks of a true Christian; and it was truly surprising to me to see such evidence of the work of God on the hearts of these young men, brought up, as they have been, in the midst of error, darkness, and delusion. They are called to suffer opposition and reproach, some

of them at their own paternal firesides, for the name of Christ; but they seem ready to endure cheerfully all that the Lord brings upon them. A vartabed from a neighboring monastery came to preach in their church recently, and he preached the pure gospel and greatly comforted their hearts. He preached upon the cross of Christ, and said, "Do not deceive yourselves by supposing that when you have kissed and worshipped before the wooden or gilded crosses, you have done your duty. That is not taking up your cross and following Christ. This implies that you should deny yourselves and forsake the world; and this you must do if you would be true Christians." The ex-patriarch, who has gone to Nicomedia to reside, preached there on the last Sabbath, and this our native brother heard him and was much pleased. Much of his sermon was on the duty of keeping the Sabbath holy. Said the patriarch, "The Sabbath is not a day to spend in working, nor in amusing yourselves; but in religious duties. You should then remain at home and read the Bible and pray, and not go abroad to distract your minds. There is a nation that keeps the Sabbath thus strictly, though it is not necessary that I should name it in this place." Here he evidently alluded to the American nation, and many of those present, perhaps most, understood the allusion.

Having mentioned that the oppressions which the Armenian community regarded themselves as suffering from their bankers and ecclesiastics has, as was reported, induced some hundreds of families to enrol themselves under the protection of the head of the papal church, Mr. Dwight adds—

One of the present good effects of these disturbances among the Armenians is, that there is a freedom of conversation such as has never before been known, and our native brethren, who are disposed, are now able to preach the gospel in all places throughout the city with great freedom. Every body is ready to hear, and nobody's suspicions are now excited when any thing is said which impliedly throws a censure upon the clergy or the church. I have frequently urged our friends, however, to be careful and not speak evil of their spiritual rulers.

31. My preaching service is now at Mr. Goodell's house, in a room fitted up for the purpose, and to-day I had twenty full grown men to hear me, four of whom were new comers; one of the latter was

a man considerably advanced in life, who came along, and who appeared very attentive. Considerably more than a hundred different individuals have attended this service.

Nov. 1. To-day we had a violent storm of wind and rain, which prevented many of our Armenian friends from attending our monthly concert. There were, however, a good many present, and we prayed for all the nations of the earth, and also, at the particular suggestion of one of our native brethren, which he made with tears in his eyes, we prayed with special reference to the present distracted state of the Armenian nation. It is generally believed among the Armenians that several of the foreign ambassadors have unitedly made a representation to the government in favor of the tradesmen and persecuted party among the Armenians, and all are waiting in quietness for the result.

5. After service to-day, an individual who has been a very attentive listener for two or three meetings, not having been present before, came to converse with me about the state of his soul. He said that he has been so great a sinner that he had fallen into a state of despair in regard to himself, until he heard my first sermon, when he felt that there might be some hope for him; and now he wished to know what he should do to be saved. Oh how full of interest is this inquiry; and how ought we to bless God, that he sends down the Holy Spirit to awaken men around us and lead them to seek for salvation! I pointed this trembling sinner to the cross of Christ as the only hope for the perishing, telling him that there is all sufficiency in his blood, and that the chief of sinners may come to him and find a hearty welcome. I pray the Lord to lead this soul to the right place.

7. I had twenty again at my preaching; five of them were new comers. I endeavored to show them that salvation comes by faith in Christ alone, taking the apostolic direction to the Philippian jailor for my text.

What follows under the next date occurred previously to the events narrated at page 133 of the number of this work for April.

11. To-day a council of the Armenian nation was called, and a firman of the grand signor was read, enjoining upon all classes that they make peace, directing them to choose ten men to be associated with the patriarch in adminis-

tering the affairs of the nation, and assuring them that the name of rebel will no longer be applied to the Armenian people, as it has been, in consequence of the late disturbances; but that all the past will be forgotten, and they will be treated, as heretofore, as the loyal and loving subjects of the sultan. The common opinion is that this has been effected through the agency of some of the foreign ambassadors. Report says that the English, French, Russian and Austrian have united in making a request to the Porte that they will give the Armenian people their rights.

Desire for Religious Knowledge—Their own Church and Protestantism.

14. Agreeably to previous notice I preached to-day on the subject of lying. Twenty-two persons were present, four of them new comers, all of whom listened with the deepest apparent interest.

16. To-day, when my room was full of visitors, an infidel made his appearance amongst us; and after a great deal of talk on various subjects, he began to throw out his cavils against the Bible. I soon became engaged in argument with him, to which all present listened with deep attention; and when he went out they looked at one another with an air of great surprise mingled with indignation, saying, "What has such a man to do amongst us? Why does he come into our circle, bringing forward such infidel opinions?" They were shocked at his impiety and sickened at heart to hear his talk. Before leaving I saw two of them whispering together, and they evidently had something they wished to say to me, and each was urging the other to say it, while neither had the boldness to do so. I asked them what they desired. One of them replied hesitatingly, "We are afraid it is too much to ask, but if you will pardon it, we have to beg that you will some time in your service preach on repentance, as there are several persons who wish to hear you on that subject." I promised by the blessing of God, to do so on the coming Sabbath. I have endeavored in every sermon, whatever may be the text, to urge upon sinners the duty of immediate repentance; and not many weeks ago I preached expressly on the same subject.

17. Sabbath. My little congregation was deeply attentive to-day as I unfolded to them the nature of true repentance, and the obligation of every man to repent immediately. My text was 2 Cor.

7: 10. "For godly sorrow worketh repentance," etc. The old man mentioned October 31st, has continued to attend my Sabbath service regularly, always coming alone, and taking his seat in the same place, and going out immediately after service is ended. I have not, therefore, had an opportunity of speaking with him, though I am exceedingly interested in his appearance, as he always gives the most undivided and serious attention to what is said. To-day, as he was going out, he came up to the table where I was sitting, and taking off his cap, (which is always worn in the house as well as out of doors,) he made a very respectful bow and bade me adieu. I hope the Lord has touched his heart, and that we shall yet see him a joyful and hearty believer in the Lord Jesus Christ.

An Armenian bishop who has always shown himself to be a bad man, frequently bringing forward the most atheistical sentiments, and always opposing the progress of the truth, and who has had much to do with the recent quarrel, taking part against the people, on seeing how the matter was turning, yesterday went over to the papists, probably for protection. It is well to have such men leave the Armenian community, as they are perpetual sources of discord and evil, and in this way the church will be purified. It is a remarkable fact that several men who have recently left the Armenians and become papists are of a similar character; and it is another remarkable fact that the papists receive them joyfully into their community, without caring how bad they have been, and without any evidence of the least change of character. It is said that many Armenians, who were formerly very loud in their praises of the vartabeds and of the clergy generally, and who spake much against us, are now entirely the reverse, and the order of vartabed, formerly so much honored and so much sought after for its honors, is now sunk into such disrepute, that few, if any, will wish to enter it.

23. Priest — called at my house. He says that the term protestant, which was formerly so much despised, is now coming into use among the Armenians in the following way: If a man wishes to confirm any assertion he has made, or bring to the test the truth of another's declaration, he says, "Come now let us speak *protestanji*," i. e. after the manner of the protestants, or according to protestant rules, which means strictly and truly.

*Christian Education of Children desired—
—Religious Changes—Theological Instruction.*

25. One of my hearers, a very quiet and serious-minded man, who has been very attentive to the preaching of the word for some months past, lately placed his son, who is about twelve years of age, in Mr. Hamlin's school. When on their way to the village where the school is located, the father said to his son, "Do you know what is my object in placing you at this school? It is for no other purpose than that you may become a true disciple of Christ. I wish you to keep this ever in mind, that you go there for nothing else, and you are to aim at nothing else but to become a true disciple of our Lord Jesus Christ." I question whether ten years ago, nay even five years ago, a parent could have been found in the whole city, who would have thought of speaking thus to his son in taking him to school. I doubt whether one individual of all those who sent their children to our high school in Pera five years ago, did it with any such view as that expressed above. They would have said then, "You go to school to learn the sciences and the languages and other things that will be useful to you in this life." But, blessed be God, we have now entered upon a different dispensation." That was a preparatory dispensation, very important in its place, but not permanent, and now set aside to make way for a brighter and more glorious day. There can be no doubt the individual above referred to was entirely sincere in what he said. He gave utterance to the deep feelings of his heart, and he is not alone. Many more parents can now be found, who, through the grace of God, would say the same to their children; and who desire to live themselves, and to have their households after them live for the kingdom and glory of Christ. Until lately few could be found among the Armenians who had any idea, other than that all who are baptized and who attend to the outward forms of religion, are the true disciples of Christ. Now, multitudes are awake to the distinction between mere nominal Christians and true; and the solemn inquiry, "Am I a Christian?" is coming home to many hearts.

I have been led to reflect lately, and with great satisfaction, on the difference above alluded to between the state of things here now, and that which existed five or six years ago and previously. Then, we had nearly as much intercourse

with the people as we have now. We had a very flourishing high-school, and much preparatory work was done. Some at that time were truly interested in the things of religion, and we had religious conversation with many; but by far the greater part who came to us, came for the purpose of general inquiry, or to see our philosophical apparatus, or to listen to a lecture on the sciences or on chemistry. We felt happy, if by such means we could draw them to us, and make mere human knowledge the entering wedge, by which to open a passage to their minds for that knowledge which is divine. But now, how marked and how delightful the change! They come to us in large numbers, drawn by the attractive power of the truth of God alone; they come to inquire, not about electricity or galvanism as before, but about the eternal destiny of the soul, and the way in which God may be reconciled and the soul saved. Truly our hearts may exclaim, "What hath God wrought." It is, I am confident, the work of his Spirit; and indeed, I feel that to doubt this would be the rankest infidelity. To him, therefore, let us give all the praise.

I am now giving a course of lectures on systematic theology to H., one of our native assistants, and to-day priest — came and joined the class. This is indeed a small beginning of a theological school; but both these men are very important instruments in the hands of God in carrying on his work in this place; and it is of the highest importance that they should be thoroughly grounded and settled in the truths of the sacred Scriptures. They are also daily bringing into use every particle of knowledge they acquire. Both are very active in publishing abroad the gospel of Christ, and in fact their whole business may be said to be this. Besides the small school already noticed as under his superintendence, the priest is also teaching several Armenian females to read at their own houses, in different parts of the city, and wherever he goes he endeavors to know nothing save Jesus Christ and him crucified.

Characteristics of the Inquirers—Monthly Concert—School at Ada Bazar.

30. The other day one of our native brethren met a man from Ada Bazar, the town beyond Nicomedia where God has commenced a good work. He is an opposer to this work, and not knowing the character of our friend, he began to relate what has happened in his town.

Said he, "Several persons there have risen up and formed a new sect, and they are trying to draw the people off into infidelity: they are very bad men, and when I came here I immediately made complaint against them to the patriarch and to his vicar. The vicar said that at present, owing to the disturbances in the nation, they could not attend to this matter; but after things became settled they would see after it; and, said he, "I am going again to the patriarchate to get them to put things in order in our town."

Question. What sort of men are these? Answer. "They are turbulent fellows, very bad men, who lead people astray."

Q. But what are some of their practices? A. "They read the Bible much, and say that that is their only guide; and besides they say that the Sabbath-day should be kept holy, and they neither swear, nor lie, nor blaspheme." Q. This is very strange. You say they are very bad men, and yet, when you come to give an account of their doings, you speak nothing but good of them. Do you call it bad to refrain from lying and swearing and blaspheming? and as to taking the sacred Scriptures for their guide, is not that what we all do? Has our faith any other foundation but the sacred Scriptures? Your testimony does not agree with itself; you call them bad and you say nothing but good of them; and as to the patriarch's doing any thing there, you may rest assured he will not. There are many men here just like those you describe, and he cannot do any thing to hinder them. How then can you expect him to do any thing there?

I called to-day upon one of our native brethren to sound him in regard to going to Ada Bazar for the purpose of doing missionary work there. He says that he cannot go himself, but he is quite in favor of sending some one. I told him that this was a proper missionary field for them, i. e. the enlightened Armenians. They must not expect us to do every thing. We have already missions in almost every part of the world, supported by American Christians. Here is an opportunity for you to send out a mission to your own people and support it. He replied that they already have the subject before them of raising money for benevolent purposes, and said he, "It is easy for us to support a man at Ada Bazar now that our number is so much increased here; and we must do it; but we must find the proper man."

Dec. 6. We had twenty-three natives present at our monthly concert to-day,

five of whom prayed. The meeting was an interesting one as there appeared to be a spirit of prayer among our native brethren. They prayed in the most earnest manner for the world lying in wickedness, and for the Spirit of God to rest upon all Christians. Nor were the beloved churches in America forgotten by them. To-day I had a visit from priest H., who is about to remove to Nicomedia, where his christian influence is much needed. I gave him a quantity of our books to carry with him.

8. S. called from Nicomedia with priest V. S. is one of our most esteemed christian brethren there, and he is a man of property and influence. He has lately been placed by the Armenian community in that city at the head of the school department, and he has employed in the public school, consisting of not less than two hundred scholars, two men as teachers, both of whom we hope are truly pious. How marked and wonderful is the providence of God in this thing! All the influences directly operating upon that school now are christian influences. And when our priest arrives there, he also will no doubt have much to do with it. One individual remarked in regard to him, that he will, in all probability, be constituted the chief priest of the church there, as there are now only two priests connected with that church, and they are both most wretched characters. One gets drunk on wine, the other on rakee! which is a sort of brandy made from the grape.

12. The story about the sultan's not having approved of the charter agreed upon between the Armenian bankers and tradesmen, appears not to be true. At any rate the reis effendi has called up some of the leading men of the Armenians and told them to choose their twenty-seven men, and arrange and manage the affairs of the nation as they had proposed; and at the same time he exhorted them to live in peace with each other and give the Porte no more trouble. What a shameful spectacle is this! Turks exhorting the professed followers of Christ to live at peace among themselves.

16. An Armenian teacher arrived from Ada Bazar, the town beyond Nicomedia where the Lord has commenced a good work. He appears to be an enlightened man, and he brings a good report of the present aspect of things there. It seems that the ex-patriarch, who now resides in that vicinity, and has Ada Bazar within his diocese, lately visited that

place; and the enemies of evangelical religion were very forward in bringing complaints against the enlightened portion of the community. They told the patriarch that a new sect had sprung up among them, which had embraced some strange notions, and was spreading and extending its poisonous influence greatly among the people. He inquired the names of the leading men in this sect, wrote them all down, and afterwards sent for them and asked them to give an account of themselves. They replied that they have not departed from the standard of their church, and have no desire to separate themselves, but they read the Scriptures as the only rule of faith and practice, and try to keep holy the Sabbath day; and that in their business and daily intercourse with each other, and with others, they endeavor to refrain from lying, swearing, and blasphemy, and wish to live according to the rules of Christ. The patriarch, having satisfied himself that this was all their wish, said, "What you do is very well: would that all in the Armenian church would do the same. Return to your houses and continue to go on in the same good way." The man previously mentioned, who, from being a violent opposer became a friend, is more than ever firm and zealous for the truth he once labored to destroy. It was during Mr. Schneider's visit there that this individual became convinced of the truth. [See p. 137.]

22. I was visited this evening by about twenty Armenians, male and female, some of them papists, and some from families very hostile to us, and all, so far as I know, possessed of worldly minds. They came to see some experiments in electricity and also the movement of an orrery and other philosophical apparatus. After I had showed them all, I preached to them a sermon, beginning at the wonderful works of God as spread out before us in the book of nature, and ending with his still more wonderful works as unfolded to us in the book of revelation. I endeavored to preach Jesus Christ to them; and although they were attracted to us by motives of mere curiosity, yet it gave me an opportunity of addressing those whom I might never have seen, if I had waited for purer motives to draw them after me.

While the Turkish government are receding from the liberal principles which characterized the latter part of Mahmoud's reign, the principles of both civil and religious liberty seem to be steadily advancing among the Armenians.

Smyrna.

REPORT OF THE STATION FOR 1841.

Printing—Preaching—Schools—Periodicals—Other Notices.

UNDER date of 23d February, 1842, Mr. Riggs, writing in behalf of the mission, states that the printing executed at the press of the mission for the year 1841, amounted to 10,412,400, equal to 10,843,704 pages duodecimo.

Of the preaching performed by the missionaries he says—

Our preaching services have been attended much as in former years. That in the Dutch chapel (in English) was conducted during the greater part of the last year by Mr. Temple, who also supplied, during about four months of the summer and autumn, the place of the British chaplain, (who had been compelled to leave Smyrna on account of the illness of his wife,) preaching in the English chapel every Lord's day, and during a portion of the time visiting the hospital also, attending funerals, etc. The service in the Dutch chapel is this winter conducted alternately by us all, including Mr. Calhoun. The number of hearers for several weeks past has been not far from seventy.

Mr. Riggs has preached in Greek during about two thirds of the year, at his own house, to from ten to twenty persons. He has also this winter a Bible class, consisting of six or seven young men, who manifest a pleasing interest in the study of the Scriptures. Indeed it was at their request that this exercise was commenced. Though no one of them evinces any serious concern for the salvation of his soul, if we except a young man whom we have recently employed as a Greek translator, who we hope has, through the divine blessing upon the instructions of our brethren at Broosa, been led to the Savior. All the others are from the neighborhood of Larissa in Thessaly, and are here for purposes of trade or study.

Mr. Adger resumed on the 21st of November his Armenian service, which has been attended by from four to ten individuals, chiefly lads from the Armenian academy or from the printing-office or bindery.

The Greek girls school, under Mrs. Temple's care, numbers more than sixty pupils, and the average daily attendance is more than fifty. Mrs. Temple spends

from three to four hours in it daily. The pupils are required to attend the Sabbath school as much as any of the week-day exercises. They learn some verses of Scripture every day, and the whole week's lesson is made the subject of review and instruction on the Sabbath. No open opposition has been made to this school during the year past.

The two boarding pupils under Mrs. Riggs's care have made good progress in their studies, both in Greek and English. An additional boarding scholar was received last spring, an interesting girl of about ten years of age, from Lyme, an island near Rhodes, who gave better promise in some respects than either of the others. She was, however, soon discovered to have a disease of the eyes, which prevented her from a regular attention to her studies. We reluctantly decided to send her back to her relatives.

You are aware that the time of three of our number is chiefly devoted to editorial work. Mr. Temple has the care of the Greek Monthly Magazine, aided by Mr. Petrocokino, to whose taste, talent, and zeal its popularity and usefulness are in a great measure to be attributed. We have good reason to believe that no periodical in the modern Greek language is more read or more highly esteemed; and as the work does so much to pay for itself, we have felt the more willing to make it rather miscellaneous in its character, interspersing, however, more or less religious matter in every number. And we hope to be able to increase the quantity more and more.

The Armenian Magazine, edited by Mr. Adger, has been made a more religious work, and in this respect is sustained by the taste of the Armenian reading community. Its circulation is gradually increasing.

Mr. Van Lennep has devoted his chief attention to the study of the Greek and Turkish languages. In pursuance of this object he has spent the greater part of the past year in Broosa, Constantinople, and Adrianople. His principal object was the study of Turkish. Broosa is particularly favorable for this object, as that is the common language of the Greek and Armenian population, as well as of the Turks. Mr. Schneider's acquaintance and intercourse with the people being extensive, Mr. Van Lennep enjoyed abundant opportunities of hearing and speaking the language, as well as of becoming acquainted with the habits, character, and feelings of the

people. He was much interested in observing the progress of light and truth, especially in the cases of several young men, teachers in the Armenian school, whose evangelical principles and exemplary conduct are exerting a happy influence on the minds of the youth under their instruction. In Constantinople, likewise, he was deeply interested in the progress of truth among the Armenians.

Before leaving Broosa Mr. Van Lennep made some excursions in the vicinity, on one of which to Nice and the neighborhood, he found the people eager to obtain our books, and only regretted that he had not taken a better supply.

The brethren present at the mission meeting in Constantinople advised Mr. Van Lennep to visit Adrianople, partly in prosecution of the study of Turkish, and partly to see what could be done among the Bulgarians. Accordingly he repaired to Adrianople about the beginning of July. Here he met with a very kind reception from the English consul, and found other individuals favorable to missionary operations. During his stay of three months in this place he preached every Sabbath in English. His visit to this place, and to the neighboring fair of Oozoonjoua, at which not less than 2,000 copies of the Bulgarian New Testament were sold, led him decidedly to the impression that there is in that region an open and promising field for missionary effort among the Bulgarians; and were it not for the present pecuniary embarrassments of the Board, we should strongly recommend the establishment in that quarter of a branch of our mission.

Of Mr. Adger's visit to Constantinople for the final revision of the latter half of the Armenian New Testament, and of the interruption of that work by his severe illness there, you are already informed. It pleased our Heavenly Father to raise him up from that sickness, and he has been gaining strength ever since. He hopes very shortly to resume the revision of the New Testament, and in the mean while has been occupied in preparing for the press some other things not requiring so much thought or care.

Our translators in the Armenian department are now three; the two elder of whom give pleasing evidence of piety and of a genuine interest in the work of the Lord among their people. They are valuable men, and we feel encouraged by the fact that God has already raised up so many like them among the Armenian community. In this view we

look with lively interest to Mr. Hamlin's school as a nursery of such and even better qualified helpers.

The printing of the Armeno-Turkish Old Testament is now almost finished, the last chapter of Malachi being already in type. We shall doubtless commence the printing of the New Testament in the same language before many months.

Western Africa.

REPORT OF THE MISSION FOR 1841.

HAVING adverted to the decease of his late associate, Doct. A. E. Wilson, the writer of the letter, Mr. J. L. Wilson, remarks—

His sojourn with us, of little more than two years, was brief in itself, but in connection with the influence which he exerted during that period, it was immensely important. We trust that the day will never arrive when we shall have forgotten the lessons, which we derived from his meek and godly walk and conversation; and it remains for eternity to disclose the full results of his prayers and labors for the salvation of this people.

Soon after the death of Doct. Wilson, which occurred on the 13th of October, 1841, Mr. James and his family removed to Fishtown and assumed the responsibilities of that vacant station; whilst Mrs. W. removed to Fair Hope and undertook the care and instruction of the female department of the seminary.

With the exception of the suspension of the operations of the printing-press about four months, which was occasioned by causes already mentioned, and now made still more necessary in consequence of the death of Doct. Wilson, the general operations of our mission have continued throughout the year without any material interruptions.

In consequence of the death of one of the native young men who acted as interpreter for Doct. Wilson, and the removal of several others to Fishtown with Mr. James's family, the number of pupils in the seminary, seven at present, is not quite as great as it was last year. And as there is some uncertainty attending our future operations, we have not felt inclined to increase the present number. The attendance of the pupils and their progress in learning, is quite as good as it has ever been. The most advanced class, have now completed the full course of study which has been prescribed, and are qualified to be good assistant teach-

ers. They ought, too, in accordance with promises held out to them for the last five years, to be employed in this way. The amount of funds placed at our disposal for the ensuing year, and which we suppose all that the Committee have in their power to appropriate, will, however, utterly preclude the possibility of employing one of them. How our character and operations, as a mission, will be affected by these pecuniary straits, remains to be seen. If missions accomplish the object which is proposed and expected by the christian church, they must, for a time at least, in the necessary course of things, become increasingly expensive. And when the means of their expansion are withheld, it is the source of more embarrassment and difficulty to the missionary, than any one can conceive, who has had no experimental knowledge on the subject.

The boarding-school at Fishtown has embraced, during the greater part of the year, between fifteen and twenty pupils. In connection with this station a small night school, composed of adults, has been maintained throughout the year, and with very happy results.

The attendance upon preaching on the Sabbath has been uniformly good. It is believed that the minds of the people of Fishtown have been deeply affected by the preaching and the death of Doct. Wilson. How lasting their impressions will be we, of course, cannot foresee. Mr. James has religious exercises for them of some kind every Sabbath, and hitherto the attendance has been very good, and their seriousness unabated.

The school at Rocktown has been continued without material interruption throughout the year. There are eight or ten boys in this school, who can read with ease, books both in the English and Grebo languages, and write legibly. I have preached at this place about once in two months, when the attendance has generally been good.

The school at Serekeh, taught by a native, has been unusually large for some months past. The progress of the children in learning has been creditable. The desire of the people at this place to receive religious instruction has been somewhat remarkable. The attendance, when I have been there, which has been about once in three months, has always been large and solemn. The teacher has daily applications from persons who come to his house, to impart religious instruction; and he thinks there are a

few who are disposed to be quite serious, though many of them are doubtless prompted by motives of curiosity.

About two months ago another school was organized at Grand Sesters, with the expectation that it would prove an incipient step to more extended operations at that place. The school has been commenced and a native house is now being built for the teacher. The distance of Grand Sesters from Cape Palmas is about fifty miles, and communication between the two places may be maintained by means of a sail-boat.

Besides the schools mentioned above, we have maintained at Cape Palmas six night schools, embracing in all more than 100 pupils. These schools, we think, have exerted a happy influence upon the youths of this place. Besides attending their schools on week nights, they are required to attend preaching every Sabbath forenoon, and the Sabbath-school both in the forenoon and afternoon. They receive two cotton handkerchiefs every three months, as the reward of their attendance. These schools, however, we shall, from want of means, be compelled to dissolve after the present month. If they are ever resumed again, it must be under very serious disadvantages.

The attendance upon preaching at Fair Hope on Sabbath, except by the pupils of the seminary and the night scholars, has been very poor for more than two years past. Recently, instead of preaching in the church on Sabbath afternoons, as before, I have gone round to the different towns in the neighborhood and held meetings in the open air. At these the attendance has been better, and I have usually had a congregation varying from twenty to sixty. So far, however, as we may judge from external appearances, there is little or no seriousness among the natives of this place.

During the past year we have received one native convert into our church, and shall probably have to suspend three at our next communion season. The generality of our native converts have demeaned themselves with propriety and afford us much comfort.

The printing of the past year has consisted of Bible History, Child's Book, Mark's Gospel, Simple Questions, and Grebo Reader; in all 9,000 copies and 381,000 pages in the Grebo language: also 1,000 copies of Select Hymns in English, 96,000 pages.

Maharattas.

LETTER FROM MR. FRENCH, 26TH FEB., 1842.

Report of his Station.

FROM the station near Ahmednuggur called Seroor, Mr. French writes—

In the first and leading department of missionary labor I have regularly, when at home, sustained a preaching exercise on the Sabbath. After a few weeks this service was removed to the school-house in the village, in the hope that a better congregation might be collected there. Still the number of my hearers is not large, varying from forty to seventy. Most of them are such as feel themselves, in one way or another, under obligation to attend. Those who have no other motive in coming than to hear the word of God, compose a very small portion of my little audience. Yet if they can but be brought under the sound of the gospel, whatever be the motive, there is hope that, by the blessing of God, they may be benefitted. In these exercises Dajeba renders me much assistance.

Touring, for the purpose of scattering abroad the word of life, is another important branch of labor, to which I have devoted a portion of my time; though not so much as was desirable, considering the circumstances of the field. I have made three short tours, one in the month of September, and two in December. The time occupied in visiting these villages was very agreeably spent. We were received with apparent respect, our books were eagerly sought for, and our instructions were sometimes listened to with encouraging attention. Of the truth thus made known much will doubtless prove like the seed sown by the way-side. But should only one hundredth part of the seed fall on good ground, how rich will be the harvest; and how abundantly will the laborer be rewarded! Wherever we went the people were importunate for schools. They sometimes came in from villages I was not able to visit, with the earnest request that I would send them a teacher. If I would but grant them this favor, it was all they wanted: they would go home satisfied. All I could say to them was that I would take their case into consideration, and do for them as well as I was able: at the same time feeling that there was no probability of my being able to bestow upon them the desired blessing.

Many applications for schools I have been obliged to disregard, partly for the want of teachers, and partly through fear of going beyond the means placed at my disposal. My present number of day schools is eight, containing an aggregate of 358 scholars. As most of these have been but recently established, I cannot speak of the progress they have made. I am pleased with their prospects, as a general thing, and hope they will be instrumental of much good, not only in preparing the way for the introduction of the gospel, but in actually disseminating its sacred truths. Besides the schools above mentioned, I have just commenced a boarding-school on a small scale. It numbers at present but eight scholars, who are attending to the same studies as are pursued in the other schools. As soon as suitable candidates shall offer themselves, I purpose to increase the number to fifteen. It seems desirable that a small school of this description should be sustained at every station in this field. These boys daily attend our family worship, and secure particular attention in the religious instructions of the Sabbath. But I cannot speak definitely of this school, as it is yet in its infancy.

In the distribution of books I have not had so favorable an opportunity as I could wish, on account of the paucity of readers. Those I have put in circulation since coming here, amount to 1,423 copies of Mahratta books, of which nearly 200 were portions of the Scriptures, besides a small number in the Hindoostanee and Goozuratee languages. Most of these books have been distributed in my tours. Whether they are read or not, will be better ascertained at a future day.

I find in Dajeba a valuable native assistant, considering the advantages he has had for improvement. I make a free use of him in examining my schools, and in preaching, whether at home or abroad. With his assistance I doubt not I can accomplish twice as much in these departments as I could do alone: while on the other hand his labors avail twice as much, probably, as they would if he were alone. His family, consisting of his wife, child, and mother, reside on my premises. They seem to be happy in their situation, and show a disposition to help us in our work according to their ability, which is a matter of much satisfaction. As to my own family we have much cause for gratitude, both in regard to the past and the present. We are

blessed with earthly comforts, and are not without our spiritual mercies. We continue to be favored with good health. The only sickness with which we have been visited, was in the case of our little child, who, though for a few days it was dangerously ill, has been spared unto us.

Madura.

AN APPEAL FOR MORE MISSIONARIES.

THE readers of this work will remember the earnest appeal from this mission for a reinforcement, inserted at page 185 of the number for May. Ten months later the mission repeat their appeal, having more immediate reference to the Madura district. How can a heathen community be cast more entirely upon the hands of the friends of missions, than are, in the providence of God, the population of this district? Shall men and pecuniary means be furnished to strengthen the mission as the missionaries ask; or shall they be withheld? Writing in behalf of the mission, 25th January, Mr. Ward says—

We are not aware that there is on the whole district of Madura, a town, village, or hamlet, in which we could not, as far as the feelings of the people are concerned, establish schools and give christian instruction to any extent our pecuniary means would allow. The whole district is, in the most accurate and strictest sense, open to the reception of divine truth and the christian teacher. Yea more—there is hardly a town or village of any consequence, from which we have not received a formal request—I had almost said entreaty, to send among them a teacher. When we look at the district in the light of the apostolic injunction, "Let us do good unto all men as we have opportunity," we cannot be silent. We know that Africa and China and Syria and the isles of the sea are in an interesting attitude. They need the gospel: they are waiting to receive it; and may the day be very near in which they will enjoy that blessing! But, believing that there is not on the surface of our globe, among unevangelized men, a spot where the labor of the christian husbandman is more needed than that which we are called upon to cultivate; and knowing that no obstructions here exist, except those which it is the object and aim of Christianity to remove, we send you this strong cry, Send us men! Crowds are thronging the way to death—eternal death! What

are eight persons among 1,000,000 idolaters? Oh, do not turn a deaf ear to our call.

After mentioning six large towns, each surrounded by from fifty to a hundred villages, and all within a hundred miles from Madura, and most of them within half that distance, Mr. Ward proceeds—

We beg you to remember these towns and villages, with their crowded multitudes of idolaters. Not a christian teacher resides in either of them, and we are so kept at home by the urgent demands of our stations, which undoubtedly have the first right to our time, that we can but seldom give these places even a passing call. In most of them there are heathen schools in a prosperous state. These would, at once, pass into our hands and come under christian instruction, if we had it in our power to receive, support, and superintend them. Never do we pass through the streets of these villages without being assailed by the question, "Why do you not send a missionary here: we will receive him gladly; we will send our children to your schools. You must not pass us by."

With all this before our view, do we wrong in pressing upon your attention the district of Madura, and in urging you to send us a reinforcement at once? You will see from the above that, even were there no special reasons why we should make the appeal, yet the wants of the unoccupied parts of the district fully justify us in asking for more men than we at this time request. There are, however, considerations connected with the stations now occupied that more than bear us out, we think, in desiring you to send us at least three ordained missionaries and one physician.

These reasons embrace the removal of Messrs. Poor and Cope to Ceylon, the impaired health of Doct. Steele, and the remoteness of some of the stations from any civilized community, rendering it undesirable that one mission family should remain alone at either.

It is also to be borne in mind that our mission is beginning to take rank and to exert an influence in this part of India. We are accordingly called upon to bear our part in the examination and revision of the Scriptures, in the preparation of books and tracts, and in such like pursuits; all of which require no little time and careful study and strength. We feel that we should be doing ourselves justice and advancing the interests of the

cause, if we could allow one of our number to make the above his almost sole pursuits. While we are far from supposing that a person who does not mingle with the people is the one to attend to translation, revision, etc.; yet we would equally urge that such an one must not be oppressed with too much study and responsibility. We think that we speak advisedly, when we say that every member of the mission has as much to do at present as he ought to have in charge. Our hands are full, and yet we see much directly at hand to which we strongly desire to give our attention, while all around us the heathen are pressing on unprepared to eternity, and we are without the ability to instruct them as to the true way to heaven.

I have thus far said nothing of the seminary. It should be commenced without delay. You will see from our annual letter of this year that we have in our boarding-schools many who ought to be brought together at once as the nucleus of such an institution. But we cannot think of a seminary until we are reinforced by the addition of as many, at least, as will be required as teachers and professors. Are we not borne out in our request, that you send us as soon as possible three ordained missionaries?

And now we leave the subject with you and shall wait with anxiety to receive a reply. Can you pass us by? We cannot believe you will thus answer our request. Oh that we could take you to our boarding-schools, our English school, our free schools, and to the villages under our charge. Oh that you could see the people. Truly you would feel for us, you would not cease to urge and plead with friends and all to whom the subject belongs, till you could say, The men whom you want are found: they are appointed: they have sailed. Do this, and in the behalf of the perishing we will thank you.

In closing the general report of the Madura mission for 1841, Mr. Cherry, adverting to the weakened state of the mission, and some changes which circumstances rendered necessary, says—

This leaves an unoccupied station on our hands, of fair promise, with a church organized. Eight free schools and a flourishing boarding-school of twenty-six boys. It also places Mr. and Mrs. Cherry at a remove of twenty-seven miles from any missionary associate or white inhabitant. If it be a trial to our hearts to see many large and populous places

unoccupied, how much sorer is the trial to see a station already in successful operation given up for want of men?

We would again urge our request for the prayers of Zion, that the Holy Spirit may make fruitful the seed which has been sown. And again would we say through you to the churches, Shall these benighted heathens see no light arising from the land of liberty and love? Shall these deluded idolaters sink and die because there is no balm in that fair land—no physician there? Shall India's millions remain mad upon their idols because the Atlantic rolls between them and the sons and daughters of the church in America?

Siam.

LETTER AND JOURNAL OF MR. CASWELL, AT BANGKOK.

UNDER date of October 1st, 1841, Mr. Caswell mentions the removal of his family from the banks of the Meisam river, to the tract-house occupied by the mission, on the principal street of Bangkok.

Map Printing—Daily Preaching—Book Distribution.

The preparation of blocks for printing Siamese maps, mentioned in my last report, has been continued during the quarter embraced in this communication. A block for a map of the world, with circles a foot in diameter, has been completed, and five hundred maps struck off for distribution. There is a thirst for geographical knowledge, which it seems desirable to gratify, when it can be done at so cheap a rate. The cutting of the block above mentioned cost six dollars. The maps cost about half a cent each. A few minutes explanation will enable an intelligent man to gather much information from one of these maps. A map of Palestine is inserted in each copy of the "Life of Christ," lately published; and a map of the countries embraced in the travels of Paul is to be inserted in the "Acts of the Apostles," just out of press. Many, without doubt, will fail to inform themselves of the manner of using these maps. Still we can but believe that the more intelligent and thinking will be able to understand their use from the brief explanation which accompanies that inserted in the Life of Christ, and from such verbal instruction as from time to time they may receive from us. Thus a knowledge of the world will be

gradually disseminated among this people, and may contribute much to the enlargement of their minds and a preparation for the reception of the gospel. Truth of any kind is food for the soul.

In my last report mention was made of efforts to collect a school at the tract-house; and I informed you that two or three scholars had been obtained. These continued to come but a short time. My opinion is that we can hope to do but little among the Siamese by way of schools for some time to come. Among the Chinese the prospects are much more favorable.

Hopes were entertained that, by employing boys in the printing-office and in such other ways as they were capable of affording help to the mission, some of them might come so far under the influence of the mission and of christian instruction in the mission families as to open the way for their being trained up as assistants in communicating christian knowledge to their countrymen.

On the 23d of August I commenced a species of labor which I had for some time contemplated with interest, and which I hope may be continued for a long time to come. At ten o'clock in the morning took a seat under the verandah of my house, for the purpose of preaching the gospel to any who might turn aside to listen. My teacher was stationed in one of the basement rooms near me, and was directed to notice all the mistakes I might make in speaking, that he might afterwards correct them. I selected the hour from ten to eleven with the hope, that, as that is a time when men would be most likely to be engaged in business, my auditories would be small. I wished they might be so, that I might hold familiar and protracted conversation with individuals. My hopes, however, have been disappointed. Commonly, in a short time after taking my seat, I have from twenty to thirty hearers, and not unfrequently as many as forty. My common course has been to distribute tracts, only at the end of each half hour.

I feel much cramped in this labor for want of ability to command language to express the most simple ideas; but I know not that a better course could be adopted to remove this difficulty, than that which I am pursuing.

At all times a considerable portion of my audience consists of Chinese. A majority of them, I presume, understand Siamese, and possibly a majority were born in this country. I keep Chinese

tracts on hand to give to those who can read. During the five weeks which have elapsed since commencing this exercise, it has been omitted but two days. Doct. Bradley continues to preach and distribute tracts four times a week, as formerly. Thus, except when interrupted by unforeseen circumstances, the gospel is preached at this house eleven times each week.

I am now engaged, a part of my time, in distributing the Life of Jonah to the boys in the wats. I feel that great importance should be attached to the distribution of books, prepared expressly for children. The providence of God, seen in the fact that so many boys are able to read, seems to direct to the occupancy of this field. Boys frequently come and recite to me the contents of the books they have received. Since I came to the tract-house, a fine Siamo-Chinese boy, living next door to us, has recited with great particularity the three books already prepared by our mission for children.

Encouragements to Labor for the Young.

I presume that, of the persons who recite with any good degree of particularity and connectedness the contents of the books they receive, two thirds are boys under sixteen years of age. There is one fact, which, from the first of my residence here, has deeply affected me. Look upon the countenance of a Siamese or Chinese boy, ten or twelve years of age, and you shall see a countenance as fair, open, and as indicative of a susceptibility of impression as those you see in christian lands. Look again at the age of twenty-five or thirty, and you behold a countenance indicative of every species of deception. As soon as the Siamese become adults, they come under the power of masters. Then all their powers are put in requisition in the practice of hypocrisy. The aim seems to be to break up all connection between the heart and countenance, so far as dealing with their masters is concerned, so that the latter shall no longer be a correct index of the former. They must favor and flatter, at the same time that they despise and hate. Hence it is that a Siamese seldom expresses an opinion at variance with that of the missionary. He will readily assent to every assertion you make, without seeming to have the most distant idea there is or can be any connection between that assertion and his own responsibility. So extremely

rare are the adults who wear a countenance indicative of sincerity, that, whenever I do meet one, I am conscious of a fresh spring to all my feelings, analogous to that experienced by the pastor at home, when he meets with a new case of conviction among his flock.

Such is the ground we cultivate when we labor with the adults of Siam. And it is ground which must not be neglected. It is ground which the Holy Spirit, we may hope, will yet make abundantly fruitful. Still there is other ground which promises a more immediate harvest. Let those children who are able to read be supplied with such books as are adapted to form their characters upon a religious basis, and at the same time to beget a taste for reading. For this purpose, probably, nothing is so good as the simple narratives of the Bible. Let these be presented, in small portions at a time, to all the boys who can read, in all the wats in and around Bangkok, and to other children capable of reading, as the missionary may have opportunity. If this work is followed up faithfully for a few years, we may look with confidence, I think, for the following results.

1. A large amount of scripture knowledge will be imparted to the rising generation. A large number will read understandingly, and will tell what they read to others, and thus the leaven will spread through the great mass of the rising generation.

2. A large number of the most intelligent and influential of those who are now adults will, in this way, be reached by the truth. I refer to the priests in the wats and to the parents and relatives of the boys. The number of priests, including those of both orders, residing at the wats in Bangkok and its suburbs, I think, cannot be less than 10,000. There are two wats which, as my teacher says, have each 500 priests of the highest rank and as many of the lower. The great body of these priests are young men. Indeed, if we should call a Siamese wat a seminary or university, perhaps as clear an idea of its nature would be imparted as by any description. These young men are expecting, after spending a few years in the wats, to graduate and enter upon the active business of life. At present they have little to do, and time often hangs heavily upon them. An interesting story, if within their reach, will scarcely fail to be read. The fathers, too, and brothers of the boys to whom these books are given, will also read. The aged priests also, who are

much revered by all classes of people, and who never visit the missionaries, will in this way be reached. There are none at the wats who treat me with so much respect as the aged priests. And let it be noticed also that we reach these priests in a way least calculated to excite their opposition, and with truth as well adapted to their minds as any that could be presented to them.

3. By distributing books at the wats we shall reach a large number of the children of the nobles and princes of the kingdom. The wats seem to be a kind of stepping-stone to preferment. At least it is thought necessary that all noblemen's sons should go through the two grades of the priesthood before they are qualified for office. They usually, as I believe, stay at the wats but a few months; but while there they are more accessible than at the residences of their parents.

4. As a consequence of all this, we may expect, ten years hence, to cultivate very different ground from that on which we are now laboring. Among the prominent obstacles in the way of the missionary at present are ignorance of the facts of Scripture, and want of discipline of mind to apprehend and see the force of truth. If we spend our main strength on adults, we can expect to remove these obstacles but to a very limited extent. The next race of adults will be very little different from the present. But let us go down to the children, and we may hope in a few years to preach to those who will understand our allusions to scripture facts; who will not need to be taught that there is a God who created all things; and whose minds will be so disciplined as that they can see and feel the force of reasoning. Every sermon and every tract will come to such minds with manifold greater force, than that which attends our sermons and tracts at the present time.

Visit to Chou-Fah—Labors at the Tract House.

The journal of Mr. Caswell furnishes the notices which follow.

August 5th, 1841. At the request of Chou-Fah, I went to-day to his palace to exhibit the pneumatical apparatus which has lately arrived. He called his wives together and explained to them in a familiar manner the principles involved in each experiment. It is pleasing to see the interest he takes in enlightening their minds. One of them remarked

during the exhibition, that the missionaries had nothing to do with slight-of-hand tricks; that whatever they exhibited was reality and could be explained and understood. To have the reputation of dealing in truth on all subjects is of no small consequence to the missionary.

6. Often every day we hear the clanking of the chains of criminals passing our house. A chain about two feet in length is fastened by its ends to iron rings worn on the ankles, and the man drags this chain wherever he goes. Yesterday I saw a man adjusting his chain, under the verandah of my house, by putting some old rags under the rings to keep them from galling his legs. He said he was a slave, and that his master, wishing to get his son who had fled to a distant place, had placed this chain upon him, that he might be persuaded to use his influence in getting the lad back. He had worn the chain several months, and the son knew it, but would not return. My teacher, on being asked if it was common to place men in chains for such causes, replied that it was.

Sept. 1. To-day a man from a place two or three days' journey to the southwest, to whom I yesterday gave some tracts, made me a present of eight small water-melons. This man had heard of our books and wished to examine them for himself.

To-day I made the experiment of preaching under the verandah without distributing tracts. I was doubtful whether I could get an audience, and indeed I hoped to have a small one, that I might be the more quiet. When there is a large crowd, the effort necessary to be made to keep them in tolerable order while you preach is very fatiguing and often vexatious. I was disappointed in my expectations, or rather in my hopes. The crowd was as large as ever. One or two listened with much interest for more than an hour, while others staid some half an hour, some fifteen minutes, and some a still shorter time. One, who manifested the most interest, was a Chinaman.

7. To-day had a very comfortable season of preaching, audience being for the most part quiet and attentive. There was one, however, as is often the case, who was very loquacious and caused me some trouble.

11. There is great variety in the character of my audiences on different days. One day it is the scum of society. The next I have the most respectable. Yesterday I had but few hearers, on account of a shower of rain. These few,

however, caused me much trouble. Two or three of them made it their main business to say things that would either vex me, or raise a shout of laughter from the others.

To-day I had a large crowd of respectable people, quite a number of priests among them. In the course of my remarks I referred them to the fact that their god had created nothing, as evidence of their inconsistency, and asked them why they had forsaken the Creator for the creature. I then called upon a priest present to testify whether or not Boodh was the creator. He acknowledged that he was not. I then said, You acknowledge that if a man purchases timber and builds a boat, he is the lawful owner of the boat, but you refuse to acknowledge yourselves to be the property of Him who made you. At the close of the hour a young Siamo-Chinese related with great particularity the contents of the History of Elijah, which I had given him a few days before. I was so much pleased with him that I gave him the Life of Christ bound in a volume.

Sandwich Islands.

LETTER AND JOURNAL OF MR. GULICK,
KOLOA, MAUI.

Beginning of Papal Movements—Improvement in Schools.

On the 29th of September, 1841, Mr. Gulick writes—

I have, these few months past, been more among the people and preached more in their villages, than I had been able to do hitherto. In this way some have been brought under the means of grace, I trust also to the knowledge of the Savior, who would otherwise probably have gone on and perished in their sins. Ever since our general meeting there has been a very interesting and cheering attention to religion in our parish. In one village, Mahalepu, three miles eastward from our residence, there is at present peculiar attention to preaching, and a number who appear in private conversation, to feel deeply on the subject of their soul's salvation. We seem now to have a new motive to pray and labor for the salvation of our people, in the fact that the papists, by a native agent, have commenced operations in our vicinity. This man had been one of our hearers, and having been repeatedly

disappointed in his hope of being received to the church, became disaffected; and after listening a while to the private instructions of a female from a neighboring island, and studying a tract or two of the papists, he declared himself their disciple, and even baptized one or two individuals, who were deemed at the point of death, before he had been baptized, or had even seen a priest. The cause of his joining the papists and the course he has since pursued he recently stated to me, in the presence of several individuals. Subsequently he went to Honolulu, and was himself baptized; on which occasion he said he told the priest what he had done, and that the priest replied, "It is well." In the novelty of this system here, and the great facility with which professed converts are received, (it is said also the hope of presents, which some have been known to receive,) consists the power of this sect to gain converts on this island. None of the members of the church, and no others that we have deemed pious, have as yet appeared to be injuriously affected by their operations; nor does our audience appear to be in the least diminished since the man above noticed began to hold meetings on the Sabbath.

Since the date of my last the schools in our district have been greatly improved. In October last we succeeded in getting a competent and faithful teacher, a graduate of the seminary at Lahaina. About the same time we finished a doby school-house at the station, fifty feet by thirty, with ten glass windows, plastered inside, with writing tables for the scholars. A small part of the labor on this was done by the community, in accordance with the laws of the land. But the church paid \$180 for materials and labor, and \$80 for teacher's hire. This was paid from the avails of sugar-cane, cultivated chiefly on monthly concert days. The school commenced with about forty pupils, but soon rose to eighty and upward.

On January 1st, 1841, new laws relative to schools were published, by which the people were required to build school-houses, to work nine days in a year for the support of teachers, and to send their children to school. This enabled us to get up a school-house in every considerable village in our district, and to secure a teacher for each. The teachers are not all well qualified; yet, on the whole, they are quite superior to those formerly employed. Two are respectable graduates from the seminary at Lahaina. One of these is pious and a very useful

elder in the church. Two of those not graduates are professors of religion, and one of them also an elder, and I think he exerts an excellent influence. Both of these elders hold religious meetings, which appear to be profitable to those who attend. There are six schools, and seven teachers (two being employed in the station-school,) two hundred and fifty scholars. About two hundred and forty are pretty regular in their attendance.

*A Present from a Poor Woman—
Notices of the Church.*

Mr. Gulick furnishes the following extracts from his journal.

June 28th, 1841. Visited from house to house in Kukuila and Lawai. While conversing with a family in the narrow valley of Lawai, an aged female having seen me, came from the opposite side of the valley, bringing a pig, which she begged me to accept. Knowing she was rather indigent, I declined receiving it; and accompanied her to her hut. I there found that her husband had been a cripple for years, and not able to walk. And seldom, if ever, have I seen a more destitute hovel—house it could not be called. It was about ten feet long, eight wide, and six high at the peak of the roof. Of course a man of ordinary stature could not stand erect in it. The roof was so flat and so poorly covered with grass and leaves, that it seemed but an apology for a shelter. A few tattered and half rotten mats were the bed of the inmates, and all, save a little grass, which, from the moisture of the ground, was nearly decayed, which kept them from contact with the earth. Some old calabashes were their only furniture. This poor woman, in her deep poverty, with a crippled husband depending chiefly upon her, and with scarcely a change of raiment for herself, appears to have offered me the richest present she could possibly make. Her conduct cannot be attributed to a desire to get into the church; for she was already a member. Nor is it probable she was influenced by a hope of receiving a valuable return; for not knowing distinctly her situation, I had never assisted her in the least. She seemed to me to verify the text, "God hath chosen the poor of this world rich in faith." I think she came as near to the example of the widow we read of in the gospel, who cast her two mites into the Lord's treasury, as any

person I ever knew. Feeling that she had received spiritual benefit through my agency, she appeared to esteem it a small thing that she should deny herself to bestow a temporal favor.

July 9. Attended the quarterly examination of schools. All, except from one village, attended at Koloa. The examination was creditable to teachers and pupils. Parents manifest an increased interest in the mental culture of their children. On my way home I called to see a blind man now sick, and who has often been led by his daughter, or a kind neighbor, to my house for religious conversation. He has long been anxious to be received into the church. He spoke of himself as a lost sinner; said his hope was in the Savior, to whom I had pointed him; and that there he constantly rested. After I had prayed with him, he took my hand again; said he had thought much of me since I sent him my *aloha*, which was a few days previous; and that he had been very anxious to see me. When I spoke of going, he clasped my hand more firmly, saying, "I hold you fast." Then lifted up his voice and wept like a little child. He seemed to be overjoyed that I had called to converse with him. Nor could I avoid the impression that his feelings had been excited and his heart touched by the Good Spirit, and by a discovery of the great salvation, which it had been my privilege to make known to him.

September 1. The necessities of the poor woman, mentioned June 28th, were somewhat relieved by the church, and arrangements were made for building her a house. But her husband soon died, and she now lives with a relative.

12. The blind man above mentioned, and twenty-six others were received to the church, and two excommunicated members were restored. Of the twenty-seven received to the church, all except two, are supposed to have been converted several months, and some of them more than a year previous.

At Honolulu, on the 18th November, Mr. Gulick adds to his communication the paragraphs which follow.

While visiting and preaching in the various parts of my parish, I ascertained that in a population of about two thousand souls, we have twenty-one blind persons and about the same number that see very obscurely. Three of each class are church-members. And all those whose vision is now dim seem to be fast verging to total blindness.

The church at Koloa, if I mistake not, (for I have not the records at hand,) including the recent addition which I have stated, contains 155 members in good standing. Although we fear some of them will be found wanting in the great day, yet of most of them I have a good hope. They, with a few non-professors, have subscribed the current year, for religious purposes, about \$170, chiefly, however, in paper currency, redeemable in goods only. They have also raised ten dollars for the support of their own poor, and have promised more for this object when needed. One man, with a family to support, and no resources but his own industry and ingenuity, pays a dollar per month. This man was educated at the seminary in Lahaina. There he received some instruction in the carpenter's trade, by which he now earns a dollar a day, which is more than eight times the sum that his neighbors ordinarily get.

LETTER FROM MR. BALDWIN, LAHAINA,
MAUI.

*Unfavorable Moral Influences—Obstacles
to the Success of Popery.*

UNDER date of November 26th, 1841, Mr. Baldwin writes—

With regard to the state of religious feeling in my particular field, I have nothing special to add to what I have written of late. Our congregations continue as they have been heretofore, and the general round of labors is such as has been often reported. We do not consider that we have evidence of any special influence of the Holy Spirit; but from the attention given every where to the word, and from other indications we would hope that a knowledge of the truth and practice in accordance with it is gradually gaining ground among all classes. With regard to Lahaina itself, however, where we have three or four thousand people in one village, my fears have been great the year past, and even for a longer period. I fear that the presence of so many high chiefs, the example of most of whom is far from what we could wish, and whose large trains are in general, like themselves, tends to make vice less odious than it was getting to be under the administration of Hoapili. I think I can see that even the best of our church-members are inclined to speak more mildly of practices which they know exist among their rulers, than

they would formerly have done when seen in others. This is natural. Probably our preaching is often modified by such causes. The people have always been accustomed to look up to their chiefs as to parents; and it would be strange if bad examples in them did not make vice more honorable. We have not had, as yet, more than the usual number of cases for discipline in the church. I have lately been through the whole of Lahaina, meeting and conversing with all who wished to converse on religion personally. My impression is that some few yet remain who were converted at the time of our revival, who have not yet been received to the church; and that on Lanai a greater number remain who ought to be received. Were we to go through the same excitement again, I think prudence would not allow me to proceed any faster than I did in admitting to the church; and yet my belief is that there were few places where the work was more powerful than it was here.

After remarking further on some of the ill effects of hastily admitting professed converts to the church, and the occasions for censure and excommunication which originated in the practice, Mr. Baldwin proceeds to another topic and says—

We have no popery as yet on Maui and the adjacent islands, except that Kanui lives here, a young Sandwich Islander who went with Boki to England, and was taken to France from thence, and trained there by popish priests for fourteen years. He returned to the Islands with the priests who came after Laplace's visit. This young man has resided here since his return, and was in the constant habit of attending our meetings till two of the priests called here, after which he began to think about holding meetings himself. A few individuals joined him and call themselves catholics. The bishop is now in France, doubtless for helpers. When they come, we expect our share of the battle. You will wish to know the feelings of all of us as to the future prevalence of popery here. My expectation is that these priests will draw after them some of the ignorant and wicked in all parts of the Islands. But I do not think they will ever prevail to any great extent. I ground this opinion on such reasons as the following:

1. The Bible and popery have never lived together. The Bible is circulated considerably here, and some correct

knowledge of its great principles is to be found among all classes.

2. The popery which has been introduced here seems to me of as gross a kind as is to be found in almost any part of the world. So far as I am acquainted with European popery, these priests have kept none of their absurd appendages back, except those which are intended directly for gathering in the money of the people. It is gross in theory and abominable in practice. Adulterers and drunkards are all admitted to their church at once. All apostates, also, from our churches, even the vilest, who should choose to go, are not only admitted, but are the best of their converts—the only teachers they have, in fact, for their schools.

3. Some of the priests cannot be of a very elevated order. An Irish priest who called on me a few days since to ask if I had not said he was drunk on a certain occasion, acknowledged that he drank wine and spirit freely and was not ashamed of it. He moreover said that he could have true faith in Christ and yet get drunk *habitually*; and could have true faith and lie *habitually*.

4. The rulers of the Islands are, at present, taking a good stand on the subject of education. Probably solid and useful education never was making more rapid progress in the Islands than at the present time.

Time, however, must determine what way "the beast" is to have in this part of the earth, before "the Lord shall destroy him with the brightness of his coming."

Schools—Native Bible Societies—Labors for Seamen.

All the schools in this part of the field are doing pretty well. I have several times gathered all our native teachers together and drilled them on particular branches, that they might be better fitted for their work; an experiment which I hope, at intervals, to repeat. David Malo is appointed by the chiefs as superintendent of schools for this and the adjacent islands, and is well qualified for the work. I think nearly all the children are more or less in these schools. Many are irregular in their attendance, and many teachers fail much in the government of their schools.

In this village we have three Sabbath schools for children. They commence at seven in the morning. We have remodeled them lately, and I now superintend the central one myself. I think

there are but few children that do not attend. They will lay up some true Bible knowledge there, and will be unfitted, I hope, ever to receive the mark of "the beast."

In April last we formed a Lahaina Bible Society. Three hundred dollars have been subscribed, and perhaps more. The society voted that their money this year should be devoted to supplying all the children who could read and were attending school with the New Testament. The work is already accomplished, with the exception of two schools which are waiting for their Testaments to arrive from Oahu. It is extremely gratifying to me to think that this precious book is in the hands of all our children who can read. I hope and trust that it will give a permanent interest to schools, and in many cases also prove a blessing to parents, many of whom in these islands are quite too willing to live without the word of God. At the time of our general meeting a Hawaiian Bible Society was formed for all these islands; and probably, ere this, many branches are formed in different parts of the group.

I think I have never mentioned to you my labors among seamen at this place. Since Mr. Spaulding left I have devoted a portion of my time, for about three months in the spring and the same time in the fall, to labors for seamen. It proves an interruption to what I do for the natives; but I have done it because it has seemed to be labor which could not be avoided, without doing violence to my own feelings and the feelings of many from christian lands, who wish some notice taken of their souls. I have done it on the same principle that you allowed Mr. Clark and Mr. Spaulding to devote time to this class, which was doubtless that it was generally a most direct way of benefitting the heathen, as well as keeping off from them a flood of moral contagion. A very different state of feeling towards missionaries prevails among sea-faring men now, from what prevailed a few years since. Most shipmasters are decidedly friendly; while their ships are here their calls on us are very frequent. I have preached once to them every Sabbath. We have had two pious captains this season; one from London, the other from New London; both men of tried piety and great worth. The latter has had a pleasant revival on board during part of the past year. While they were here, besides meeting on Sabbath, I preached twice a week on board, on the evenings they had been

accustomed to hold meetings at sea. As our native church is some distance from the landing, and through a dusty road, it was thought best to build a seamen's chapel, which has been done. I have collected something like a thousand dollars from masters and others belonging to ships for this purpose. The building is of stone, forty-six feet by twenty-eight, two stories high, the upper story only used for a place of worship. Our meetings this season have generally been pretty full, and many interesting things might be mentioned of seamen; but I must not omit to mention some of the dark signs also. Hundreds of seamen, who would otherwise like to visit the house of God, are drawn away by the attractions of grog-shops. The same vile cause empties the seamen's chapel at Oahu of seamen. The spoiler has been here. Since the visit of the French frigate in 1839, the trade in ardent spirit has been considered free, and the fiery flood has been rolling more and more over the Islands. Some natives, especially those around the king, have fallen into the stream. Occasionally some of our church-members fall in; but the most dismal scenes are among foreign residents and seamen. This place has been proverbially as quiet as any country town in New England, even when we have had thirty ships at anchor, and no less than four hundred of their men on shore every day. But that quiet we can never have, if liquid ruin is sold.

New-York Indians.

LETTER FROM MR. HALL, 12TH MAY, 1842.

Twenty-eight Persons added to the Church.

Is the number of this work for April, page 162, was inserted a letter from Mr. Hall, narrating the circumstances attending the commencement of a revival among the Indians under his instruction on the Alleghany Reservation. Writing three months later, he makes these further statements relative to its progress.

Is is with peculiar pleasure that I am permitted to continue my relation of the wonderful works of God among us, to assure you that the work of his grace which he commenced here with the beginning of the present year, he is still carrying forward gloriously. New cases of pungent conviction of sin are not as frequent now as at the date of my last,

but I do not discover the least abatement of interest in religious things among the people generally. Christianity is the all-absorbing subject of thought and conversation throughout this community. The enemies of the gospel writhe exceedingly under the influence of such a christian atmosphere as the Lord has spread over this place. They wonder, and despise, and seem disposed to perish, rather than be saved by the humiliating doctrines of the cross; but God mercifully overshadows them one after another, and leads them to believe through the foolishness of preaching.

In some instances the enraged heathen, like prowling wolves, have pounced upon the lambs of the flock with strong desire to devour; but that Great Shepherd of his sheep, Jesus Christ our Lord, has hitherto delivered them all from the jaw of the lion and the paw of the bear; yea, and I know that he will deliver them and not one shall be lost; no, not the most tender of them all; for "the Lord taketh pleasure in all them that fear him, in those that hope in his mercy."

In some instances altars of prayer have been erected in families with which are connected old heathen Indians, who have always stood aloof from christian instruction, and who are very troublesome indeed to pious souls just merging from heathenism; but they can do no real injury, for the Lord will make their wrath to praise him, and the remainder of it he will restrain.

Within little more than four months more than forty souls have been hopefully added unto the Lord from among this wicked and adulterous people. Of these ten or eleven are mothers, and three others are young wives. Nine or ten are husbands, and the rest are an interesting group of young persons of both sexes. Most of the hopeful converts are as old as eighteen, and some are whitening with increasing years. Some are parents of large families. One is the mother of twelve children (ten boys,) eleven of whom are still living. I administer the sacrament on the second Sabbath of every other month, unless something extraordinary prevents. At our communion season in March fourteen persons were received into the church upon their profession of faith, three of whom had been favored with infant dedication, but the remaining eleven received the sealing ordinance of christian baptism upon that occasion. At our next season of surrounding the table of our Lord, in May, fourteen more were received upon their profession. Four of

these were baptised in infancy, and the remaining ten at the interesting period of uniting with the church, and with their own hands subscribing unto the Lord. As some of the visible fruits of the season of refreshing which we are enjoying from the presence of the Lord, twenty-one persons have presented themselves for the holy ordinance of baptism, who, with seven that were baptized in infancy, have been received to the communion and fellowship of this church, and one individual, an excommunicated person from Cattaraugus, has been reclaimed, restored to the communion of that church, received a letter, and by it added to this; and fifteen children have been baptized upon their parents' faith. Several now stand as candidates for admission, and are expected in due time to take and adorn a profession of Christ before the world. Many more children will probably be brought forward as soon as decent clothing can be obtained. Several whole households have been baptized into that fearful and glorious name of the Father and of the Son and of the Holy Ghost, the triune Jehovah, to whom be glory in the church forever.

It may not be unprofitable to mention, that one man, naturally of a very strong and penetrating mind, an honest, clear, and discriminating judgment, exercising an all-controlling influence over his neighborhood, and possessing a little knowledge of letters, but who had fearfully degraded himself by the use of intoxicating drinks, was one of the first subjects of the work of grace wrought here by the Divine Spirit. He has seven children. The oldest is married and hopefully converted. His wife also

soon shared in the blessed change from death to life. The oldest two children yet at home, have also embraced hopes; but as they did not feel prepared to covenant with the church, when he brought his remaining four little ones, to present them to God in the holy ordinance of baptism, though he firmly believed that they, especially the oldest, had really believed, and would soon, of their own free choice and will, ask for the ordinances of their Master's house,—with their consent he brought them forward also, and appeared to take great satisfaction in the assurance, that, when he was baptized, it was his duty to present his whole house in the same ordinance straightway, as the jailor did his. You would surely be delighted to see with your own eyes this once hateful, but now lovely man, meekly bowing down before the domestic altar, and with his wife and surrounding children, rejoicing in God in view of the fact that none of them are longer gentiles after the flesh, but in faith have received that ordinance which distinguishes between the heathen and the Christian; for he very properly calls all heathen who have not been christened by being baptized in the name of the Lord Jesus.

This is not an isolated case, but many whole families, less and younger than this, are thus rejoicing in God their Savior with joy unspeakable and full of glory. I hope that we shall share in the prayers and sympathies of the churches, that what God has begun among us may be carried forward until the day of the Lord Jesus, and many souls through the influence of this work be brought into the enjoyment of glory everlasting.

Proceedings of other Societies.

FOREIGN.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE society held its 38th annual meeting May 4th, lord Bexley, the president, in the chair. The meeting was addressed by the bishop of Chester, lord Glenelg, lord Sandon, Rev. Dr. Vaughan, Rev. Dr. Tyng of Philadelphia, Rev. Mr. Waugh, Rev. — Villiers, Rev. M. Pritchard, Rev. Baron De Gerlach, Rev. M. Mesurier, and the bishop of Worcester.

The secretary, Rev. A. Brandram, read a brief abstract of the annual report, from a report of which in the London Record, the following

account of the proceedings of the society is taken.

The committee commenced their report by expressing their deep sense of thankfulness to God for the marked success which still continued to attend the operations of the society. The issues for the year had amounted to more than 800,000 copies of the sacred Scriptures. At the very outset of their report, then, the committee would adopt that exclamation in holy writ, "Let the Lord be magnified who bath pleasure in the prosperity of his servants!" In France, the agent of the society continued his labors with untiring zeal and most pleasing results; 146,050 copies of the Scriptures had issued from the press during the year; 95,194 had been put in circulation by colporteurs, eighty-four of whom were, more or less, employed by the society. The total distribution

since 1820, was 1,692,659, of which 961,504 had passed through the hands of the society's agent during nine years. The French Bible Society had issued, in the course of the year, 60,272 copies of the Scriptures, and their total issues amounted to 438,070. From the depot at Frankfort 42,914 had been issued. The German Bible Society continued to prosecute their work with more or less zeal, annually distributing about 100,000 copies. The Prussian Bible Society, with its numerous auxiliaries, still took the lead; 35,436 copies had been printed during the past year, and 27,000 were now in the press. The Hungarian Association had issued 11,864 copies, making for five years a total of 54,500. Since the commencement of the operations of the society in Belgium in 1835 there had been issued 97,332 volumes, and during the past year 9,750; but owing to the violent opposition to the agency in that country, there had been a decrease in the distribution. The Netherlands Bible Society had issued 12,080 copies last year. From St. Petersburg, 11,754 copies were issued, making since the commencement in 1823, 31,208; the society there had been furnished during the year with 1,495 copies in English, German, and Hebrew. Another edition of 25,000 of the Finnish version were in the press; the Finnish Bible Society had distributed 278,000 copies, the Swedish 14,905. The Central Prussian Bible Society had issued since its establishment 1,776,400 copies. From Spain and Portugal there was little or no encouraging intelligence. At Athens the work of disseminating the Scriptures was proceeding favorably; 5,627 copies had been issued. A translation of the Old Testament into the Persian language was about to be printed. In British India, the number of copies of the Scriptures, in whole or in part, printed in the course of last year, was larger than had been printed in all the thirty years preceding, and to that might be added many thousands of copies printed by other societies. The Calcutta Association issued during the past year 36,378 copies, making a total of 339,305. At Madras, 25,072 were distributed last year. Two reports from Bombay, received since the last anniversary, speak favorably of the operations there. Under the present circumstances of China, of course little of an encouraging nature could be expected, a check being put upon the direct introduction of the Scriptures among the Chinese; but 500 copies of the New Testament in their language had been forwarded for the purpose of being intrusted to benevolent and pious individuals who might accompany the warlike expedition to their shores. From Singapore, 3,445 volumes in various languages were issued during the year. At Sydney, Van Diemen's Land, etc., the work of Bible circulation under the superintendence of local associations, was proceeding with success. In the Islands of the Pacific, the desire to possess copies of the word of God was universal, and the supplies sent out had been received with joy and thankfulness; 5,000 copies had been forwarded to Rorotonga, and 3,000 to that island where the lamented Williams labored so long. From South Africa the intelligence was of the most gratifying kind; the Bechuana version of the New Testament, printed under the superintendence of Mr. Moffatt, had arrived, and was received with so much delight that it may be said to have made the solitary places glad, and the wilderness to blossom as the rose. The people surrounded the wagons, and immediately on the boxes being taken down, were

eager to purchase, and most of the payments were made in sheep and goats. A grant of English Bibles and Testaments, and some in the language of the natives, had been made at Fernando Po, and to the station of the Church Missionary Society in Abyssinia. The persecution of the Christians in Madagascar was still as severe as ever, but amidst all their sufferings the converts maintained the faith, cherishing the sacred volume as the source of their consolation. Some of them had desired a fresh supply, their old ones being worn out. A successor to Mr. Wheeler, the deceased agent of the society in the West Indies, had been found in Mr. James McMurray, many years agent to the Mico Charity, and he had gone out with a large supply of Bibles and Testaments. The society there had received 7,350 copies during the year, and remitted £916. Nova Scotia and New Brunswick had been visited by an agent. From Toronto £300 had been received, and 9,522 copies of the Scriptures had been issued last year. The association had ordered 1,300 in the same period. At Montreal the total number issued was 55,478; and a bill had been passed by the legislature to admit the printed Scriptures free of duty. 1,000 copies in the language of Greenland had been forwarded. The American Bible Society had received subscriptions to the amount of 118,860 dollars, and issued 150,202 copies during the past year.

With reference to the domestic proceedings of the society, the report stated that "the total amount received during the year, applicable to the general objects of the society, including subscriptions, donations, legacies, dividends on stock, and contributions of auxiliary societies, is £44,045: compared with last year, showing an increase of £1,300. Amount received from sales of Bibles and Testaments £50,204: total amount received from all sources is £95,095. The issues of the society have been, from the depository at home 534,544, from the depots abroad 231,007; total 815,551. Total issues of Bibles and Testaments since the commencement of the society 14,038,934."

The total number of associations and branch societies in connection with the parent institution, was 2,828, and 100 new ones were established last year. The report concluded by asking, after these statements, whether the committee were not justified in calling upon their friends to join them in exclaiming, "Let the Lord be magnified, who hath pleasure in the prosperity of his servants!"

Of the great change which has been effected in Britain and on the continent of Europe, in respect to the multiplication of copies of the Holy Scriptures, the bishop of Chester remarked—

I would go back to the time when the demand of this country for printing the Scriptures was satisfied by 20,000 or 30,000 copies in a year—when men would have been startled at the thought of 800,000 copies being required by this society—when throughout the Roman catholic population of Ireland, the Scriptures were an unknown book—when, with regard to the Principality of Wales, it was hopeless to procure a single copy—when you might go over the greater part of the continent of Europe, and scarcely find a copy of the Scriptures to be procured, even at the largest price—when there were but thirty-seven translations of the Scrip-

tures into foreign languages, and most of those chiefly confined to the knowledge of the curious; and in this way would I meet the objections which we sometimes hear against the constitution and plans of this society. I would, in this respect, take an example from the great Athenian commander, who, when assailed by calumny, replied to his accusers in one word, which brought to the knowledge of the assembly the recollection of his victory—and that word was "Marathon." His enemies calumniated him, but his friends deigned only to repeat, "Marathon!" So when we are told of our indiscriminate associations with others, and of our imperfect constitution, let us answer, that we have 137 translations of the Scriptures; that we have circulated 14,000,000 of copies of the word of God; and have more than 7,000 kindred or affiliated institutions.

RELIGIOUS TRACT SOCIETY.

At the anniversary of the society, May 6th, the earl of Chichester presided; the secretary, Mr. Jones, read the annual report; and the Rev. F. Cunningham, Rev. Dr. Russell, Rev. Dr. Morison, Rev. Dr. Byrth, Rev. G. Pritchard, Rev. B. W. Noel, and H. Pownall, Esq. addressed the meeting. The Record gives the following summary of the society's operations.

From the report it appeared that, although the warlike operations in China had somewhat interfered with, it had not stopped, the circulation of the society's publications in that interesting field, where new channels for distribution had been opened, and were prospering under the auspices of the Rev. Mr. Gutzlaff. In Aracan 40,000 tracts have been distributed in fifteen days. In India the circulation had been a great means of advancing the kingdom of Christ. In the Mahratta country, Dr. Wilson and Mr. Mitchell reported that they found many who had been led into a belief of the christian faith solely by the perusal of the religious tracts and publications of the society. In Australia and Van Diemen's Land 161,000 publications, value £2,638, had been transmitted and put in circulation. In Western Africa the education of the negroes was rapidly progressing, and letters had been received from the society's missionaries, desiring to be furnished with 2,000 more copies of the Cottage Hymn Book, which had been sent out, and another letter received for 3,000 copies more. The whole of the first issue had been purchased by the people in the short space of nine months. The gates of Spanish America were comparatively closed against the admission of scriptural truth, but still 11,600 Spanish publications had been granted to the different correspondents of the society in that quarter. To the West Indies, 55,000 books and tracts, without including publications sent for sale, had been granted. In British North America, 163 religious circulating libraries, valued at £352, had been established, and 206,900 tracts, books, and publications, had been sent out. The intelligence received from Montreal, Quebec, Kingston, and Toronto, was of a most cheering and interesting character. In France the work of the Lord was evidently advancing, though it encountered much opposition. The circulation in France amounted to 600,000 copies. In Hungary, 40,000 copies, printed in the German language, had been distributed. In Belgium

the society went on prosperously, though strongly opposed by the priests of the Romish church. The number of new publications during the last year was 220; the total publications was 16,469,551, which, published in eighty-six different languages, gave a total circulation of 357,000,000 different works. The total benevolent income for the year was £5,525, being an increase beyond the preceding year of £164; the total sales of the society's publications was £45,635. The gratuitous issues for the year was £8,329, and the society's total receipts, including the proceeds of sale, was £56,014.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The anniversary was held May 6th, Sir T. Baring, the president, in the chair. Rev. W. Ayerst, read the report, from which it appears that the aggregate receipts of the society for the year were £24,699, being £1,760 more than the year before, and the largest sum ever received in one year. The following statements are from the Record.

From April 1841, to March last, there were issued 3,091 copies of the Scriptures, whole or in parts, in the Hebrew, German, Dutch, Judeo-Polish, and English languages; eighty-one of the Hebrew Liturgy, and 7,160 copies of the Old Paths and other tracts. A grant of 125 English and foreign Bibles was received from the British and Foreign Bible Society. The greatly increased circulation of the Jewish Intelligence, now amounting to 5,500 copies monthly, may justly be regarded as a cheering proof of the increased interest which is felt in the spiritual welfare of Israel.

The Hebrew college, after a second year's trial confirms the hope that it will soon yield a regular supply of tried and well-trained candidates for the missionary office. In the course of the past year there have been nine resident students, of whom seven are Hebrew, and two gentile Christians, two candidates for missionary employment not resident, and the two senior boys from the Hebrew school, making a total of thirteen. Of the students mentioned, one has returned to Jerusalem as assistant in the medical department, one has himself voluntarily resigned his connection with the college, and a third has been appointed to the important station of Beyroot. The Rev. J. C. Reichardt, who has been engaged in the London Mission for the last fourteen years, finds his labor among the Jews in the metropolis every year increasing, and his connection with the Operative Jewish Converts' Institution affords him an extensive field of usefulness. In consequence of the spirit of inquiry which has been excited among the Jews, and the frequent arrivals of inquirers from foreign parts, who come over to England for the express purpose of investigating the truth of the gospel, the number of applications for christian instruction and baptism has very much increased. Mr. Reichardt has ten adult Jews under a regular course of instruction, whom he is preparing for baptism. The institution, which has been established for the purpose of teaching christian Israelites a trade, so as to enable them to support themselves in some honest calling, could formerly accommodate only twelve adults, but it has lately been

greatly enlarged, and is now capable of receiving thirty inmates. The number is at present twenty; of whom fourteen are baptized, and six are still receiving instruction as candidates for baptism. The whole number of adults who have been connected with this institution since its commencement in 1831, is 131, of whom eighty-six have been baptized.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WESTERN AFRICA.

Progress of the Mission.

THE Missionary Register for March contains a report of Mr. Young, stationed at Waterloo in the Sierra Leone colony, furnishing some interesting statements bearing on the progress of christian knowledge and piety among the colonists. The day-school at that station embraces 209 boys and 163 girls; and the Sabbath school has 142 men and boys, and 85 females. Of the past and present aspect of the station Mr. Young says—

The influence of Christianity is felt more and more among the people. In tracing the work of the Lord here, from its beginning, I feel encouraged, since I see it is progressive. It is now three years and a half since I was first stationed at Waterloo, and had to contend with much opposition. After I had labored five months, three souls were gathered into the fold of Christ's flock. We have now fifty-seven communicants, thirty-four candidates for baptism, and eleven adults have been received into the church. One has been converted from idolatry within the last seven months. Thus, on considering all things, I have cause to thank God and take courage; believing, that we shall reap if we faint not.

Of the objects and progress of the mission the editor of the Register remarks—

It is truly a cause for heartfelt gratitude, that between six and seven thousand Africans, from upward of forty different tribes, regularly assemble for public worship; that of these, upward of thirteen hundred are communicants; and that more than four thousand children are brought up in the nurture and admonition of the Lord in the society's schools. The numerous testimonies to the progressive improvement of the liberated Africans in civilization and moral order, notwithstanding many serious hindrances, are also highly gratifying. But the labors of the society within the colony have always been considered as deriving their chief importance from the influence which they may be expected to exercise upon the spiritual welfare of the benighted millions who inhabit the interior of that vast continent. In the hope of accomplishing, to some extent, this important object, the mission to the Timmanees has been commenced; and with a view to carry out this intention still further, the committee gladly availed themselves of the opportunity afforded by the Niger expedition to ascertain what openings for missionary exertion existed in the neighborhood of that great river.

When the expedition for exploring the country on the Niger was fitted out, more than a

year since, one of the missionaries from Sierra Leone, the Rev. Mr. Schon, accompanied it. The colonists manifested a deep interest in the expedition, and not less than 1,500 attended a meeting held to pray for the divine blessing to rest upon it. From the journal of Mr. Schon, while on this expedition, the following paragraphs are taken. While at Ibo, a town about 120 miles from the mouth of the river, the king of the place was greatly astonished to find that one of his men who had been a slave, but who at the colony had been taught to read, understood that mysterious art of the white man. He was very desirous of teachers to instruct his people, and insisted that this slave, named Simon, should remain with him, which was permitted. Mr. Schon remarks—

This occurrence proves that the objection so often raised—that the Africans would not listen to their own country people, if they were sent to them with the gospel—is perfectly groundless. The king of Ibo is willing, yea anxious, to hear of the wonderful works of God, from the lips of one of his own country people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the word of God will go forth to many a benighted tribe of Africa. And I call upon the members of the Church Missionary Society, not to slacken their efforts, and not to spare their money or exertions, towards accomplishing so great and glorious an end, by all the means in their power. I must be the more earnest in my entreaties for native agency, as the place appears to me to be very unhealthy, and prejudicial in a high degree to European constitutions.

Slave Trade and Superstitions of the Ibos.

August 23d, 1841. Simon Jonas and myself had some conversation with an Ibo man; from which we gathered, that there was not much traffic in slaves carried on at present, and that the people were chiefly engaged in preparing palm-oil. He was told by the interpreter, that he himself had been made a slave, but had been liberated and kindly treated by the English. The Ibo man could hardly credit it. He had hitherto believed that slaves were purchased by the white people to be killed and eaten, and that their blood was used to make red cloth. This notion is very prevalent among them.

24. Anya. Never has the slave-trade appeared so abominable to me as to-day, when I found that the natives in general entertain the most fearful ideas of the miseries to which they expose the helpless victims of their avarice by selling them. The circumstance by which this information was obtained, or rather confirmed, I have often heard it before, is too interesting to be omitted. Our Brass interpreter was peculiarly anxious that one of the large number of persons who surrounded our vessel this evening should come on board, because he thought he recognised him. Though many years had elapsed since our interpreter was sold, and the other had, in the mean time, become an old man, they instantly recognised each other; and I cannot describe the astonishment manifested by the Ibo man at seeing one whom he verily

believed had long since been killed and eaten by the white people. His expressions of surprise were strong, but very significant. "If God himself," he said, "had told me this, I could not have believed what my eyes now see." The interpreter then found out that Anya was the very place to which he had first been sold as a slave, and at which he had spent nine years of his early life; and that the very person with whom he was speaking, had been his doctor and nurse in a severe illness, on which account he had retained a thankful remembrance of him.

26. King Obi sent one of his sons to welcome the strangers: he was a very fine looking young man, of about twenty years of age. Both himself and his companions attended our morning devotions; after which I told them what book it was, of which I had been reading a portion; and that I had come to this country to tell the people what God had, in it, revealed to us. They were surprised, and could not well understand how it was possible that I should have no other object in view. They are sensible of their inferiority, in every respect, to white men, and can therefore be easily led by them either to do evil or good. When I told one, this morning, that the slave-trade was a bad thing, and that white people wished to put an end to it altogether, he gave me an excellent answer, "Well, if white people give up buying, black people will give up selling slaves." He assured me, too, that it had hitherto been his belief that it was the will of God that black people should be slaves to white people.

I this forenoon satisfied myself of the correctness of various particulars, which I had previously obtained of Ibo people, respecting some of their superstitious practices. It appears to be but too true, that human sacrifices are offered by them, and that in a most barbarous manner. The legs of the devoted victim are tied together, and he is dragged from place to place till he expires. The person who gave me this information told me that one man had been dragged about for nearly a whole day before his sufferings terminated in death: the body is afterwards cast into the river. Intermittent is always denied them: they must become food for alligators or fishes. Sometimes people are fastened to trees, or to branches close to the river, until they are famished. While we were at anchor inside the bar, the body of a young woman was found on the sand-bank, having been dead, apparently, only a few hours; and as no external marks of injury were observed, except those produced by a rope fastened around her loins, she may have been sacrificed in this manner.

Infanticide of a peculiar nature likewise prevails among them: twins are never allowed to live. As soon as they are born, they are put into two earthen pots, and exposed to beasts of the forest, and the unfortunate mother ever afterward endures great trouble and hardships. A small tent is built for her in the forest, in which she is obliged to dwell, and to undergo many ceremonies for her purification. She is separated from all society for a considerable time; her conjugal alliance with her husband is forever dissolved; and she is never again permitted to sit down with other women in the same market or in the same house. If a child should happen to cut its top teeth first, the poor infant is likewise killed: it is considered to indicate that the child, were it allowed to live, would become a very bad person. To say to any person, "You cut your top teeth first," is,

therefore, as much as to say, "Nothing good can be expected from you: you are born to do evil: it is impossible for you to act otherwise."

The Ibos are, in their way, a religious people. The word "Tshuku," God, is continually heard. Tshuku is supposed to do every thing. When a few bananas fell out of the hands of one in the water, he comforted himself by saying, "God has done it." Their notions of some of the attributes of the Supreme Being are, in many respects, correct, and their manner of expressing them striking. "God made every thing: he made both white and black," is continually on their lips. Some of their parables are descriptive of the perfections of God. When they say, for instance, that God has two eyes or two ears, that the one is in heaven and the other on earth, I suppose the conclusion that they have an idea of God's omniscience and omnipresence cannot be disputed. On the death of a person who has, in their estimation, been good, they will say, "He will see God;" while of a wicked person, they say, "He will go into fire." I had frequent opportunities of hearing these expressions at Sierra Leone; but though I was assured that they had not learned them from Christians, I would not state them before I had satisfied myself, by inquiring of such as had never had any intercourse with Christians, that they possessed correct ideas of a future state of reward and punishment. Truly God has not left himself without witness!

Iddah—Egga.

Our proceedings with the king of Iddah were as encouraging as those with king Obi at Ibo. He entered upon the treaty in all its details, agreed to give up the slave-trade and human sacrifices, and will be very glad to receive christian missionaries. He also requested that the interpreter might remain with him, to teach him and his people our fashion.

I am much disappointed with regard to the situation of Iddah: for though high, it is surrounded by swamps, and cannot fail to be very unhealthy for Europeans. A large tract of country was purchased from the king of Iddah, commencing at Beaufort Island, and extending to Sterling Hill. On this the model farm has been commenced. There appears to be no great population in these regions, as they were driven away by the Foolatahs but a few months ago. They depend on English protection, and have expressed their desire to return to the place: if they should return, I shall be better able to express an opinion as to its eligibility for a missionary settlement, after our return from the Niger.

Sept. 29. Egga. This is undoubtedly the largest town we have yet seen on the banks of the river: the population may safely be stated at 7,000 or 8,000. Nufi is the language of the country, though many others are extensively spoken and understood.

The Nufi language is spoken at the confluence of the Tshadda and Niger, on the left bank of the river all the way to Rabba, and even beyond it. The Nufi nation must comprise more than 100,000 persons. What a large field for missionary labors! They are a harmless, teachable, and industrious people here: and such is their character at Sierra Leone. The people, not including the strangers from various other kingdoms, differ in nothing from those below, as regards their religion. The same mixture of paganism and Mohammeda-

ism is every where observed. There are, however, fewer charms, and other marks of superstition, to be seen than in the towns below Iddah.

Agga appears to be entirely surrounded by water; and the swamps behind it extend to a considerable distance. The whole country may become perfectly dry in the dry season; but it is a question whether the healthiness of the town would be advanced by it. The unanimous testimony of the natives is, that the dry season is very unhealthy, and that fever, small-pox, and dysentery, carry off large numbers, even of those born and brought up at the place.

The answer to the question, whether Agga might be considered a suitable station for European missionaries, is obvious. It is much more objectionable than Iddah, because much more unhealthy. Having now advanced upward of 300 miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my investigations in this single sentence, "I have seen none," I feel no small portion of grief and sorrow, especially when I consider that the people, to all appearance, would be ready to receive the gospel of our salvation with open arms and hearts. They are prepared by those means which God, in his providence, has often sent as the forerunners of the gospel—trials and troubles.

Human Sacrifices at Atshara—Defence of Idolatry.

I had a long conversation on the difference between our religion and their own. On inquiring of them whether they ever sacrificed human beings, they denied ever having done so. As I could hardly credit their account, I addressed a few words to them on the sinfulness of such a practice. At this they were startled; and the head-man told me, that if I were to tell this to the attah he would be very angry with me, as he was in the habit of sacrificing a slave every year; and at the death of the attah, twenty free people were generally sacrificed. The number here stated is larger than we were told at Iddah. Astonishment was actually perceptible on every countenance, when they were informed that the attah had been told that the practice was sinful, and had agreed to abandon it. These people are pagans: no mixture of Mohammedanism is observable in their customs. They shewed me their gods. Under a small shade erected before almost every house were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives and spears. Such are their gods! It is easy to attack them, or to expose them to ridicule, but not so easy to eradicate the superstitious belief in them out of the hearts of men. The old argument was again brought forward, that this fashion of worship was good for black men, though it might not suit white people—that the same God who had given us the book had given to them their country-fashion. I endeavored to convince them of the sinfulness of idolatry; and directed them to the only true and living God, who had made himself known unto us by Jesus Christ. An old man then arose to defend their customs, declaring that they would never leave them—that as they found things which they entered this world, so would they retain them and continue in them—that whatever white man might talk, they were convinced that their gods were very good to them. "Sup-

pose," said he, "a serpent should bite me; I have only to put my leg under this god"—the shade—"and I cannot die. Suppose sickness should come upon me; I go to my god, and soon get better. From death alone he cannot deliver me: I must die when my time shall come. But white men's book cannot save them from death: they, too, must all die." On this last expression he laid peculiar stress; and many of the by-standers burst out laughing, considering it peculiarly fortunate and conclusive. I took occasion from this, to put before them, in as simple language as I thought my Nusi interpreter capable of translating, the cause of death, and the Christian's hope and consolation in it; and then wished the old man to tell me whether he or the Christian would be the happier; representing the one as an obedient, the other as a disobedient child before the judgment seat of the Almighty. The old man said, that, as far as he was concerned, he would remain in his old habits till he should die; but the head-man of the town made a long and excellent reply. It was to this effect, as literally as I can recollect, "Before time, we were told to sell slaves because white people wanted them; and we sold plenty: this time, they come and tell us, 'You no must sell slaves again,' and we no sell slave again; and suppose you come and teach us your book, we cannot refuse to learn. See," pointing to Thomas King, "this man is a black man, and before he went to white man's country he did all the same as we do; but now he knows better: you must not say that we are not willing to learn. Any thing which white man will teach us to do, we can do. I will give my own two sons to Thomas King; and he must teach them the book, and any thing he likes; and that is better than sit down and know nothing. Last week this man," Thomas King, "came: his word and the white man's word are all one [agree]; and nobody shall say that black people are not willing to learn from white people, or from black people who can teach them." I had time to consider this reply on my way back to the vessel, and it proved a great consolation to my mind.

Results of the Expedition.

I have no hesitation in saying, that our visit was made during the best season of the year, in every respect: the information I have received from the natives proves that the dry season is decidedly more unhealthy, and that the natives themselves suffer extremely from fever, small-pox, and dysentery, when the water begins to subside. The country in the vicinity of the river is low and swampy, sometimes to a considerable distance, leading one to anticipate much sickness; and generally the most populous towns are situated in the very worst places. Iddah may claim exception, being built on a hill; but the swamps of the neighborhood cannot but prove very injurious to European constitutions. I can but briefly touch on another subject—the prospects which missionaries have of entering upon their work in the interior. The means of conveyance to their stations depend upon mercantile intercourse between England and Africa. When that intercourse will be established it is difficult to foresee. Nothing that I have seen of the resources of the country can lead me to expect that any merchant would ascend the country as far as Agga more than once: of the country above that place I cannot speak from personal observation. Unless, there-

fore, a philanthropic society were to send vessels up the Niger, the missionaries could not obtain passages, nor, in case of distress, see a possibility of returning.

Concerning the abolition of the slave-trade, the expedition has been as successful, or more so, than could have been expected. The king of Ibo and the atah of Iddah have most readily entered into treaties, pledging themselves to abolish it; and, as far as we had opportunities to observe, have carried them into effect.

All the experience I have gained, during my sojourn up the river, has confirmed my belief that it is through native agency chiefly that Africa must be benefitted. I had frequent opportunities to observe, that the chief objection raised—that the natives would pay no attention to what their own country-people might tell them—is without foundation. They listened to those who were with us very attentively; and often asked them to remain with them, and teach them better things. I know that the heads of the expedition are also impressed with the importance of paying great attention to the training of native missionaries.

DOMESTIC.

ANNIVERSARIES AND REPORTS.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE anniversary was held in the Broadway Tabernacle, New York city, 9th May, the president, captain Richardson, in the chair. Rev. Dr. McAuley opened the meeting with prayer. Rev. John Spaulding, the secretary, read the annual report. The total receipts of the society for the year were \$30,861 86, being \$10,157 61 more than the preceding year.

In concert with the British and Foreign Sailor's Society, the American Seamen's Friend Society, during the past year, has aided in sustaining efficient chaplains to preach the gospel at Cronstadt in Russia, at Sydney in New South Wales, and at the Cape of Good Hope. Additional joint aid has also been granted for the benefit of seamen at Amsterdam, in Holland, to be expended under the direction of the Consistory of the Reformed Dutch Church.

With the Glasgow Seamen's Friend Society a friendly correspondence has been maintained.

The American society has also employed two sailor missionaries to labor under the advice and direction of the Rev. George Scott in the important ports of Stockholm and Gottenberg, in Sweden.

Their able chaplain has been sustained at Havre in France: and on the 10th of March the Rev. Samuel C. Damon sailed from New York, as chaplain to seamen in the increasingly important port of Honolulu in the Sandwich Islands. The emperor Nicholas has given permission for the erection of a place of worship for seamen in the port of Cronstadt, and the corner stone of the Mariner's Chapel at Havre was to be laid in March last.

At several foreign missionary stations the gospel has been preached to seamen by the missionaries of various boards. At the port of Canton in China, it is designed to station a

chaplain as soon as peace is permanently restored, and our pecuniary means will permit. Some thirty other important ports ought soon to be occupied.

There are also chaplains at Rio Janeiro in Brazil, and at some twelve or fifteen ports on the sea-board of the United States.

The meeting was addressed by the Rev. Messrs. Sewall of South Carolina, Bethune of Philadelphia, and Hon. B. F. Butler.

FOREIGN EVANGELICAL SOCIETY.

THE third anniversary was held in New York city May 10th, Hon. T. Frelinghuysen in the chair. Rev. Mr. Brinsmade opened with prayer; and the treasurer, W. W. Chester, Esq., and the secretary, Rev. E. N. Kirk, read their respective reports; after which the meeting was addressed by Rev. G. B. Cheever, Rev. G. W. Bethune, and Rev. E. N. Kirk.

AMERICAN TRACT SOCIETY.

THE annual meeting was held in the Tabernacle, New York city, May 11th, colonel Crosby, in the absence of the president, in the chair. Rev. Dr. Spring led in prayer. S. V. S. Wilder, the president, sent his resignation, and Hon. T. Frelinghuysen was elected to that office. The meeting was addressed by the Rev. Mr. Heermance, Rev. Justin Perkins, bishop Mar Yohannan, Rev. J. M. Peck, and Rev. Mr. Kirk. The abstract of the report states—

Thirty-two new publications, including nine volumes, have been issued; whole number of publications on the society's list 1,016, including 131 volumes, besides 1,634 publications approved for foreign stations.

Printed during the year 245,000 volumes, 4,812,000 publications, 100,108,000 pages; circulated during the year 135,152 volumes, 4,478,799 publications, 94,329,045 pages.

The circulation exceeds that of the last year by 13,647,430 pages, and includes 2,786 sets of the Evangelical Family Library of fifteen volumes, 524 of the Christian Library of forty-five volumes, upwards of 8,000 each of several separate volumes, 91,000 of the Christian Almanac for the United States, and of some four page tracts from 100,000 to 150,000 copies each. Total circulated in seventeen years 1,220,090,921 pages.

The gratuitous distributions of publications to the destitute, made in 574 distinct granas, with publications delivered to members and directors, amount to \$10,403 01; exceeding the last year by 3,695,982 pages.

Receipts in donations, including \$11,846 99 for foreign distribution, \$34,941 03; for sales \$56,214 11: total \$91,155 15. Remitted for foreign and pagan lands \$15,000. At the close of the year there was due on bills sanctioned \$10,603 39.

Volume circulation, which receives increasing evidence of the Divine sanction. One hundred and eighty-five thousand volumes have

been circulated during the year, including 2,786 sets of the Evangelical Family Library. By the voluntary co-operation of at least 20,000 Christians 1,800,000 volumes in all have been circulated among perhaps 800,000 families, embracing not far from 4,000,000 souls. Powerful revivals of religion have followed the circulation in many cities and villages within a brief period, and with an obvious providential and gracious connection with this enterprise.

It is with deep regret the committee announce that they have been able to remit for foreign and pagan lands only the sum of \$15,000.

The \$15,000 remitted has been carefully distributed by a special committee of several denominations as it was apparently most pressing—ly needed, as follows:—for the Sandwich Islands \$1,000; Siam and China, Baptist mission, \$600; Siam, A. B. C. F. M., \$600; Burmah \$800; Northern India \$2,000; Rev. C. C. Aratoon, Calcutta, \$200; Orissa \$500; Madras \$200; Madura \$500; Ceylon \$2,000; Malabar, Bombay, \$200, Ahmednuggur \$400; Western Africa, A. B. C. F. M., \$400, Protestant Episcopal mission \$200; Turkey \$1,500; Greece, Protestant Episcopal church \$200, A. B. C. F. M. \$600, Baptist mission \$200; Russia \$1,000; Hamburg, Lower Saxony Tract Society \$200, Baptist mission \$600; Toulouse and Geneva \$500.

AMERICAN HOME MISSIONARY SOCIETY.

THE society's 16th anniversary was held in the Tabernacle, New York city, May 11th, the president, Rev. Henry Dwight, in the chair. Rev. Dr. Codman opened the meeting with prayer. The treasurer, Jasper Corning, Esq., and Rev. Mr. Badger, one of the secretaries, read their respective reports; after which Rev. E. D. Allen, Rev. T. S. Clarke, Rev. H. G. Ludlow, and Rev. Joel Parker, addressed the meeting.

The abstract of the annual report states—

The whole number of missionaries in commission during the year is 791, being 101 more than were in the service of the society the preceding year, and five more than the largest number which the society has ever before had in commission, on the American field, in any one year since its organization.

Of the missionaries reported, 548 were in commission at the beginning of the year, and 243 have been since appointed.

The locations of the missionaries are in twenty-three different states and territories, in Upper and Lower Canada, and in Texas.

The number of congregations and missionary districts is 987, exceeding the number of the last year by 125; and the amount of labor performed is equal to 594 years, being ninety-three years of labor more than were reported at the last anniversary, and thirty years more than have ever before been reported in a single year.

The number of pupils instructed in Sabbath schools and Bible classes, under the supervision of the missionaries, is not far from 64,300.

The amount contributed to various benevolent objects by 288 congregations—the whole number from which we have reports on this

subject—is \$14,476 69, verifying the statements of former years, that more than forty per cent on the amount appropriated in aid of feeble churches, is paid back by them, during the year, into the different channels of christian benevolence. Very few churches responded with more promptness and liberality to the call of the American Board, the last autumn, than did many of the missionary churches. Almost as soon as intelligence could be received, after the report of the Board had reached the most distant parts of the land, we were told of missionary churches, individual and associated, in Michigan, Illinois, Wisconsin, and beyond the Mississippi, resolving to increase their self-denial and their sacrifices at least twenty-five per cent., that theirs, too, might be the privilege of helping forward, in difficult times, the work of God among the heathen.

Not less than 134,000 souls are pledged to entire abstinence from every thing that can intoxicate, in the communities which have been blessed by the labors of the missionaries—a number more than twice as large as was reported the last year.

The number added to the churches on profession of their faith, is not far from 3,446; by letters from other churches 2,068: in all 5,514, which exceeds the number added the last year by 896.

The balance in the treasury, at the date of the last report, was \$2,827 79; and there have since been received \$92,463 64—making the resources of the year \$95,291 43.

AMERICAN BIBLE SOCIETY.

THE annual meeting was held in the Tabernacle, New York city, 12th May, Hon. John Cotton Smith, the president, in the chair, when the services were opened by Rev. Dr. Lyell reading the 3d chapter to the Hebrews. The president then addressed the meeting; after which Joseph Hyde, Esq., the treasurer, read his report, and an abstract of the report of the Board of Managers was read by the Rev. J. C. Brigham, the secretary.

The receipts of the year are \$134,357 08; being an increase of \$15,496 67 over those of the previous year. Considering the scarcity of money in most parts of the country, and the high rate of exchanges, which make remittances difficult, this amount is encouraging, evincing an abiding love for the Bible and its diffusion. The disbursements have been \$139,649 70; leaving \$5,292 62 due the treasurer.

The number of Bibles and Testaments printed is 276,000; being 109,125 more than those of last year.

The number of Bibles and Testaments issued the last year was 257,067, being an increase of 106,874 over the issues of the previous year, and making a total since the formation of the society of 3,052,765 copies.

The library of the society now contains nearly 1,000 volumes of rare Bibles, and other books connected with interpretation.

It contains one Latin copy printed at Venice in 1476, soon after the art of printing was discovered; also nine English copies, older than that of king James, in 1611. Most of these books are donations from the friends of the society.

The managers early in the year voted to appropriate \$52,700 for foreign distribution of the Scriptures, and to print an edition for the blind. The receipts of the society enabled them to pay only \$20,619 of this amount.

The meeting was addressed by Rev. Dr. Eastburn, James Buchanan, Esq., John H. Kam, M. D., Isaac Carow, Esq., John Thompson, Esq., John Tappan, Esq., Rev. E. W. Schon, Rev. Dr. Milnor, Rev. Dr. Bethune, bishop Mar Yohannan, and Rev. Justin Perkins.

AMERICAN EDUCATION SOCIETY.

THE society held its 25th anniversary in the Broadway Tabernacle, New York, May 12th, Hon. T. Frelinghuysen in the chair. Rev. Baxter Dickinson opened the meeting with prayer. The treasurer's report was read by William A. Booth, Esq., and the report of the directors, by Rev. S. H. Riddel, the secretary. Addresses were delivered by Rev. Prof. Alden, Rev. Edwin Holt, Rev. William A. Stearns, and Rev. Leonard Bacon.

The abstract of the annual report of the society furnishes the following statements.

The number of beneficiaries assisted during the year, in different stages of their education is 615. Of this number 396 are connected with the parent board, and 219 with the Central American Education Society. In the last mentioned number are included forty-six connected with the Education Society of the Evangelical Lutheran Church; and thirty-one connected with the Board of Education of the German Reformed Church.

The Western American Education Society at Cincinnati, having become an independent society, no statement of the number of its beneficiaries is included in this report. This fact is to be taken into the account in comparing the numbers of the last year with those of the preceding. Making allowance for this difference, it appears that the number assisted during the last year has fallen short of the number assisted the previous year, 127. The number received to the patronage of the society during the year is only sixty-seven. This number is doubtless smaller than it would otherwise have been, in consequence of a change in the rule of the board, adopted during the year, respecting the terms of admission; extending the time of study previous to an application for patronage. There has been, however, a considerable diminution in the number received every year, for several years past. In 1838 the number was 203; in 1839, 160; in 1840, 133; in 1841, 121; and this year, as above stated, 61.

The directors would ask the serious attention of the christian community to the facts here stated. Whatever may be said in regard to the present supply of ministers in this country, there can be no doubt that there will soon begin to be a very alarming decrease in the number entering into the ministry from year to year, a decrease, which, though it may be painfully felt, cannot be speedily arrested.

Twelve young men, during the year, have been discontinued from receiving patronage; nine on account of insufficient scholarship, and three for moral delinquency.

The amount of receipts into the treasury of the society and its branches, during the year, is \$32,352 15. Exclusive of a large legacy, which was included in the last report of the treasurer, the income of the present year does not vary materially from that of the year preceding. The expenditures for the year have been \$34,491 72; exceeding the amount of the receipts by \$2,139 57.

The amount refunded by beneficiaries during the year is \$4,724 78.

The indebtedness of the society and the deficiency in the receipts have caused the directors to withhold from the beneficiaries two quarterly appropriations. The whole debt of the society now amounts to \$35,539 81; and owing to the depreciation of property and other causes, the permanent fund for scholarships, only the income from which can be used, has been reduced to \$75,143 08.

AMERICAN SUNDAY SCHOOL UNION.

THE 18th anniversary was held in the First Presbyterian Church in Philadelphia, May 24th, Alexander Henry, Esq., the president, in the chair. After singing, the Rev. A. Barnes led in prayer. An abstract of the report was read by F. A. Packard, Esq., one of the secretaries; in which it was stated—

The receipts of the year, in donations, amount to \$14,844 27, or \$385 21 more than last year. Of this amount, there were received for the west \$9,270 42, or \$3,000 more than the last year. The salaries and expenses of agents, missionaries, donations, etc., amount to \$11,515 33, and the debt of the society for advances to the western and southern fund has been reduced from \$4,058 55 to \$2,762 57. The general, southern, and foreign funds have small balances in their favor, and the valley fund is still in arrears \$4,151 29.

The new publications during the year have been fifty-three in number, sixteen of which are bound library books. Among them are particularly mentioned the "Way of Life," and "Bunyan's Holy War." The illustration of these two publications afford of the principles and power of the society is fully drawn out. The character of books from other sources is also incidentally introduced. The donations to destitute schools are 125 in number, varying from \$1 to \$80, and amounting to \$2,505 30.

The amount of sales during the year (including grants,) was \$65,597 22; or \$10,090 35 more than last year.

The expense of making and selling \$65,844 30. Showing a deficiency of \$247 08; which is \$1,501 85 less than the deficiency last year.

The society has circulated, during the last year, upwards of forty-nine millions of pages, without including a variety of cards, tickets, sheet-lessons, miniature books, etc. etc., which would swell the amount to many millions more: thirty millions of these were of an 18mo size.

The meeting was addressed by Rev. Messrs. Kingston Goddard, Z. S. Barstow, W. W. Everts, Joel Parker, and S. K. Talmadge.

The annual sermon before the society was preached by the Rev. Dr. Skinner.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE annual meeting was opened, in Philadelphia, in the 7th Presbyterian Church, 19th May, with a sermon from R. J. Breckenridge, D. D. John T. Edgar, D. D., was elected moderator. Besides much ecclesiastical business, the reports of the Boards of Domestic Missions, Foreign Missions, Education, and Publication, were submitted to the Assembly. Below is a summary of the report of the Board of Domestic Missions. The proceedings of the other Boards will be noticed when they come to hand.

Board of Domestic Missions.—The following paragraphs are from the annual report.

The whole number of missionaries employed or aided by the Board during the year is 286, and the whole number of congregations and missionary districts supplied exceeds 800.

Of the missionaries employed, ten have been strictly itinerants, whilst a number still larger have performed the work of itinerants—having supplied large districts, not unfrequently one or more counties.

Of the missionaries reported, 175 were in commission at the commencement of the year, and 111 have been new appointments during the year.

This is the largest number of missionaries the board has ever reported, and the number of congregations and missionary districts supplied exceeds that of any former year by more than 100. Many valuable men have been sent into the field, and a vast amount of ministerial labor has been performed. Your missionaries have labored in twenty-three of our states and territories, and the amount of labor performed is 190 years, or equal to the labors of 190 ministers for a single year.

Additions to the churches, on examination more than 2,000, on certificate 1,500: total 3,500. The whole number of church members reported exceeds 22,000.

Sixty new churches have been organized, and not less than sixty houses for worship have been erected, or are now building.

We have reported more than 500 Sabbath-schools, with 3,000 teachers, and more than 20,000 scholars. And the number of Bible and catechetical classes reported, exceeds 400.

The temperance cause during the past year has prospered beyond all former example. The reports of your missionaries on this subject are of the most thrilling interest.

The amount reported for foreign missions is between three and four thousand dollars, and for domestic missions about three thousand dollars. Considerable amounts have also been raised for other objects.

In accordance with the directions of the last General Assembly, this Board is now united with the Board for Foreign Missions in the publication of the *Missionary Chronicle*.

The board have recently made arrangements to obtain for a limited period, the services of some of our pastors of experience and standing in the church, in the missionary work. So far as they succeed in this, their object is to have these brethren spend a few months in itinerating in large and important fields—to collect the people, preach to them the gospel—wake up an interest among them, form them into churches, where this may be deemed expedient, and call out their strength for the support of gospel ordinances, and thus prepare the way for the settlement of pastors.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE Board of Managers of the Baptist General Convention for Foreign Missions met in the First Baptist Church in the city of New York, 27th April. The chair was taken by the Rev. Dr. Sharp, the president. The meeting was opened with singing, and prayer by the Rev. Dr. Chapin. The report of the treasurer, Hon: Heman Lincoln, was read; which was followed by the reading of the annual report of the Board. Various matters relating to the business of the board were referred to eight several committees, who subsequently reported upon them.

Receipts and expenditures.—The receipts of the treasury for the financial year, ending April 1, 1842, consisting of donations and legacies from auxiliaries and individuals, and interest on temporary loans, amounted to \$52,137 10; and the expenditures for the same period to \$57,793 94. Excess of expenditures above receipts, \$5,656 84; which have been advanced by the treasurer.

The receipts from the United States government for Indian schools, etc., have been \$4,400 the past year, which have been duly applied. The acting board have also had the pleasure of acknowledging the receipt of \$11,500 from the American and Foreign Bible Society, for Scriptures in Asia and Europe, beside \$500 for Putawatomie Scriptures; and \$2,500 from the American Tract Society, exclusive of publications.* The board have also received \$154 45 from the American Baptist Anti-Slavery Convention.

After exhibiting the condition and progress of each mission, the following summary of the missions is given.

The number of missions under the charge of the board is 20, including the Creek, Ava, and Rangoon missions, which are not occupied by American missionaries.

The number of stations and out-stations is about 100; of American missionaries and assistants, including 45 preachers, 99; and of native preachers and assistants 111.

There are about 44 schools, containing nearly 1,000 pupils; and 77 churches, embracing more than 3,700 members.

The number of baptisms reported the past year is 780.

* 2,300 additional have been received since this report was written.

In what part of the world these missions are established, and how many persons are laboring at each, with other particulars, may be seen in the tabular summary below.

	Stations and est-stations.	Am. preachers.	Male assistants.	Fem. assistants.	Native assist.	Scholars.	Chh. members.	Baptized last year.
Asia.	63	25	4	30	77	560	1802	317
West Africa.	2	3		2	1	85	25	5
Europe.	20	3		4	23	40	558	187
N. A. Indians.	16	11	3	14	10	192	1334	271
Totals.	100	42	7	50	111	877	3709	780

The expenditures for the missions in Asia were \$29,956; for that in West Africa \$3,936; those in Europe \$8,697; and for those among the North-American Indians \$6,186.

Referring to amount expended on Indian missions since 1826, the report states—

The whole amount expended for these missions during the years referred to, is \$131,838 56; and the whole amount received from the United States government is \$72,184 24; showing an excess of expenditures over the receipts from the government, of \$59,704 30.

Of the gross amount received from the government, \$53,529 75 was received for schools, while the expenditure for schools has been \$73,197 49; showing an excess of expenditure for schools, above the amount received from the government for that object, of \$19,667 74.

As introductory to a series of urgent appeals from the missionaries for reinforcements for their respective missions, the report contains the following paragraph relating to that subject.

On former occasions we have so far yielded to the pecuniary and other embarrassments of the times, as to allege those claims of the missions only, which if neglected would involve a retrenchment of their operations. We now present those which, in regard to some at least, involve the question of their extinction. In the language of one of the missions, we now plead, not for relief, but for life. Unless help arise speedily, some of the stations will be vacated by premature exhaustion, disease, and death; and others by the then unavoidable necessity of concentrating on a few the enfeebled remnants of many. The work of abandonment, (we pray God it may be temporary,) is already in progress: and, unless checked by more liberal contributions to the missionary treasury, will work, before the close of the current year, a most disastrous change in their hitherto almost unexampled prosperity. Scarcely a mission or station can be named that does not need reinforcement. Some of them have been waiting for it in vain for years.

In consequence of the impaired health of the Rev. Dr. Bolles, the senior corresponding secretary, the Rev. Dr. Robert E. Pattison has been appointed to take charge of the home department of correspondence.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

THE Synod commenced its sessions in the city of New York, June 1st. Rev. J. B. Hardenburgh was chosen president. The opening sermon was by the Rev. James Romeyn.

The annual report on foreign missions was read by the secretary, Rev. Dr. DeWitt. For these missions the churches of the Synod have contributed during the year the sum of \$10,713 78; being \$2,228 30 above the contributions of last year.

The reports of the Boards of Domestic Missions and of Education were read by their respective secretaries, Rev. B. C. Taylor, and Dr. M. C. Hutton. The donations of the latter have fallen short of the expenditures by \$1,600.

On the 2d of June the *Sunday School Union* of the Reformed Dutch Church held its anniversary in the Church in La Fayette Place, when a sermon was preached by the Rev. Dr. Hutton, and addresses delivered by the Rev. Drs. Hutton and How, and Rev. James Romeyn.

SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

THE anniversary was held in the Green-Street Church, New York city, May 24th, Rev. Laban Clark presiding. Rev. John Seys led in prayer. Mr. James Davis, the secretary, read the annual report, and Rev. C. K. True, and Rev. Drs. Peck and Capers addressed the meeting.

Within the bounds of seven conferences there are 1,638 schools, 16,252 teachers, 90,635 pupils, and 158,247 volumes in the libraries. The report adds—

We have no means of ascertaining the number within the bounds of the other conferences; but presuming these to be a fair average, we make the following estimate. Exclusive of the Texas and Liberia conferences, there are thirty-one conferences of the Methodist Episcopal Church, with a membership of 850,000. Of this number there is, in the seven conferences from which Sunday-school reports have been obtained, about 270,000 members. If the number of Sunday-school scholars within the bounds of those conferences from which reports have not been obtained bear the same proportion to the number of members, the Methodist Episcopal Church has under its care in Sunday schools 280,000 children, who are being instructed in those things which are able to make them wise unto salvation, by 50,000 teachers.

So large an army, disciplined by a corps of officers, who look not for their remuneration to the honors and emoluments of this world, but who are animated by the pure principles of benevolence, and a desire to pro-

mote the glory of God and the happiness of mankind, is well calculated to enliven the hopes of all who desire to see the cause of Christ advanced.

AMERICAN PEACE SOCIETY.

THE 14th anniversary of the society was held in the Marlborough Chapel, Boston, May 23d, the president in the chair. The services were commenced with prayer by the Rev. J. W. Parker. The secretary, Rev. G. C. Beckwith, read the annual report. The society employs four agents, and has issued 5,000 copies of its periodical, and about 1,500,000 pages, besides nearly twice that amount published in its behalf in the religious newspapers. Its receipts for the year were about \$3,000.

After the report an address was delivered by S. E. Coues, Esq., the president.

PRISON DISCIPLINE SOCIETY.

THE society held its annual meeting in Park-street Church, Boston, May 24th, the president,

Hon. S. T. Armstrong, in the chair. Rev. S. Aiken commenced the services by prayer. The treasurer, Mr. Charles Cleveland, read his report, and the secretary, Rev. Louis Dwight, read an abstract of the annual report; after which Rev. George Allen, Doct. Walter Channing, Rev. A. D. Eddy, Rev. Gorham D. Abbott, and Rev. E. N. Kirk, addressed the meeting.

AMERICAN TRACT SOCIETY, BOSTON.

THE annual meeting was held in Park-street Church, Boston, May 25th, Henry Hill, Esq., presiding. Rev. Dr. Osgood opened the meeting with prayer. After the usual reports had been read, the meeting was addressed by Rev. Pres. Beecher, Rev. John Todd, Rev. Justin Perkins, and Rev. E. N. Kirk.

The receipts for the year amounted to \$30,354 05, of which \$17,021 03 were donations and legacies, and \$13,067 92 for publications sold.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

WESTERN AFRICA.—By letters received from Cape Palmas, bearing dates as late as 7th April, information is received that Mr. and Mrs. Walker and Mr. Griswold, who sailed from Boston on the 6th of December, had arrived and joined the mission. They had also passed through their first and second attacks of the country fever, having it very lightly, and were recovering with a fair prospect of enjoying comfortable health.

SYRIA.—On the 5th of April Mr. Smith writes from Beyroot, that the mission had still three schools among the Druzes, countenanced by their sheikhs; that the prospect was that the Druze community would soon be as open to the influence of the mission as it had ever been; that the Maronite and in fact the whole papal influence seemed to have been completely crushed; that there was no opposition from that quarter; and that the missionaries were having much intercourse with the Maronites and Greek catholics, and could obtain the best teachers and translators the country afforded.

And yet, in illustration of the great and sudden alterations and overturnings now occurring in the political affairs of that unhappy country, Mr. Thomson writes from the same place on the 8th of April, three days after the letter of Mr. Smith, and says—

The curtain is again lifted and a new scene in the bloody tragedy of Lebanon has opened. The reports are very contradictory, but all agree in the great fact that Omar pasha, and the Druze sheikhs, are at swords points. It is pretty well ascertained that the pasha has caught the leading sheikhs by treachery and imprisoned them. So much for the great plan of converting the Druzes to Mohammedanism. In the mean while the whole mountains are shaking. The Christians are preparing to fall on the Druzes in conjunction with the Turks. If matters are pushed to extremities, there will be such doings as even Lebanon has not yet witnessed. We can do scarcely any thing while matters continue in such a dreadful state. It is not decided what sweep the tornado will take. The matter only commenced day before yesterday. The roads are suddenly stopped; and no Druze is to be seen in Beyroot. We must wait for the developement of God's providence. All is dark around as yet; and still it is easy to see how the widest door for us that we have ever had, may be thrown open in a month. It is a time calling for much and importunate prayer. As far as we can see a terrible crisis for the Druzes has arrived. May God in mercy deliver them from utter ruin both in this world and the world to come.

JERUSALEM.—During the residence of Mr. Whiting in Bethlehem during the hot months of last year, his preaching was attended by a larger congregation than he usually had at Jerusalem, and the people freely discussed the doctrines taught, and some avowed and defended them. In the school at Bethlehem the average number of pupils has been twenty or more.

NESTORIANS.—The missionaries, at the close of the year 1841, had under their care one seminary for young men with forty-six pupils; one boarding-school for girls, with eighteen pupils; and twenty free schools, with 430 male and 40 female pupils: making an aggregate of 516 pupils. All the schoolmasters are Nestorian priests. The theological class embraces nine pupils.

It having been deemed advisable to discontinue the mission at Tabreez, designed especially for the Mohammedans of Persia, Mr. and Mrs. Merriek proceeded to Ooroomiah to make preparations for their contemplated removal to that city to join in the labors of the missionaries to the Nestorians. Of his reception he writes, December 17th, 1841—

Malek Kasim Meerza welcomed me in his usual kind and courteous manner, and took so much interest in my small treatise on astronomy as to superintend in part the revision of it, ordering the chief astronomer of Ooroomiah, a good Persian scholar, to go through with it. Under the superintendence of this man he is having a copy made, which he will present to the shah. The subject has made some talk here; but, like other novelties, it may not last long.

The prince started for Teheran on the 7th instant. The Emir Nizam, who had done us many acts of kindness, died last month at Tabreez, and his body is now on its way to Kerbela, whence, as the sheahs suppose, the dead will be received to paradise without passing through the ordeal of the judgment.

The Mussulman school, when I arrived here, consisted of but two or three pupils; but it has increased to seven. How long this tide will last I cannot say, but much pains have been taken by the teacher, Doct. Wright, and one pupil has made good proficiency in acquiring the English language. Fluctuations and discouragements must be from time to time expected. This department of labor should not still be wholly neglected, as, with the divine blessing, it may do much to prepare the way of the Lord.

The Rev. Mr. Glen has completed his version of the Old Testament into Persian, and obtained many satisfactory attestations in its favor. He hopes it may be lithographed in Tabreez, which method of printing has become popular there and at Teheran.

This mission is in usual prosperity. A great work is doing here, and a greater to be done. May the Holy Spirit be poured out on all these people abundantly.

MAHRATTAS.—Rev. Sendol B. Munger, lately occupying the Jalna station connected with the mission to the Mahrattas, arrived, with Mrs. Munger, at Salem, in the barque Eliza, captain Wallis. The protracted ill health of Mrs. Munger, from which, in the opinion of physicians, she could not hope to recover in the climate of India, was the cause of their return to the United States. They left Bombay No-

vember 15th, for the island of Zanzibar, where they arrived December 9th; and re-embarked again on the 10th of March, and arrived at Salem 9th of June.

MADRAS.—During the year 1841, the printing at the mission-press at Madras amounted to 20,966,739 pages; of which 10,820,200 pages were religious tracts in Tamul, English, and Telooogo, and 8,252,317 pages were portions of the Bible in Tamul, Hindoo, and Telooogo.

Mr. Winslow writes that Doct. and Mrs. Scudder had returned to Madras from their residence on the Nielgherries, with his health little improved; and that they were about to return to the United States.

CEYLON.—Rev. Henry R. Hoisington and wife, and two children, late principal of the mission seminary at Batticotta, arrived at New York in the ship *Charlemagne*, captain Packard, June 3d, from St. Helena, to which island they came from Madras in an English vessel. Their youngest child, who was ill when they left Madras, died on the passage, off the southeastern coast of Africa. Protracted ill health has for two or three years greatly interrupted, and at last compelled Mr. Hoisington to suspend his missionary labors. The orphan daughter of the late Mr. and Mrs. Perry accompanied him to the United States.

The ship *Brenda*, captain Ward, conveying the Rev. Messrs. Meigs, Whittlesey, Wyman, and Smith, and Rev. Mr. Heyer of the German Lutheran Church, arrived at Colombo, Ceylon, March 15th, having sailed from Boston 14th of October. The company were soon to take passage for Jaffna. The health of Mrs. Smith was not good.

SIAM.—On the 23d of May Mrs. Benham, widow of the late Rev. N. S. Benham, of the mission at Bangkok, arrived at Sag Harbor, Long Island, in the ship *Ontario*, captain B. R. Green. To Mr. Carroll, United States' consul at St. Helena, for hospitably receiving Mrs. Benham at his house without charge, while detained at that island, and to the captain and owners of the *Ontario* for a gratuitous passage in that ship and the kindness shown her on the voyage, grateful acknowledgments are due.

CHINA.—Under date of February 15th, Mr. Bridgman writes from Macao, that Mr. Abeel embarked about ten days before for Amoy, accompanied by Mr. Boone of the American Episcopal mission, and taking a small quantity of books and tracts, with a view of learning what openings for missionary labor there might be in that vicinity. Mr. Williams had gone on a short visit to Hong Kong, for a similar pur-

pose. At this last named place the French catholics had secured land for a house, chapel, and college.

The Chinese government still seemed not inclined to compromise their difficulties with the English, but were taking measures to prolong hostilities and exterminate them.

The Rev. Peter Parker, M. D., with his wife, embarked at Boston for Canton, in the barque Mary Ellen, captain Henry, June 13th. After remaining in the United States a year and a half, Doct. Parker returns to resume his labors among the Chinese. Although hostilities between the Chinese and the English do not seem likely to be brought to a speedy termination, yet the opportunities for missionary labor are not less favorable, perhaps, and more numerous than at any former time since the commencement of the mission.

On the evening before his embarkation a missionary meeting was held in the Central Church, Boston, which was opened with singing, and prayer by the Rev. Mr. Blagden; after which Doct. Parker addressed the meeting relative to the claims of China on the christian church, and the present state of that empire, with the openings and calls for missionary labor. He was followed by the Rev. Mr. Rogers, who presented motives for greater activity in the missionary work.

BORNEO.—On the 23th of May Rev. William H. Steele, lately from the theological seminary at New Brunswick, embarked at Boston on board the ship Bazar, captain Kilham, bound to Batavia; from which place Mr. Steele, after residing there one year, in compliance with the requirements of the Dutch colonial government, will proceed to join the mission on the island of Borneo.

CHEROKEES.—Mr. Butrick writes 25th of April, that on the Sabbath preceding two Cherokee women were admitted to the church at his station called Mount Zion, and five children were baptized.

ABENAKIS.—Mr. Osunkhirhine, Indian preacher at St. Francis, writes 23d May, "I have just this day arrived from Durham, forty miles from this place, where part of the tribe reside, who all of them belong to my congregation. I went to preach to them, and preached all day yesterday; and I can truly say there is a revival among them. Twelve out of fifteen [recently] unconverted persons came forward to be examined that they may be received into the church first Sabbath in September next, and they all behave like good Christians—like new people."

HOME PROCEEDINGS.

MEETINGS IN BEHALF OF THE BOARD.

WERE held in the cities of New York, Philadelphia, and Boston, during the anniversaries of religious and benevolent societies in those cities; at which statements were made by the secretaries respecting the affairs of the Board and the missions under its care; and addresses were delivered by Rev. F. E. Cannon, Rev. Dr. Hutton, Rev. R. Tinker, Rev. J. Perkins, Bishop Mar Yohannan, Rev. William Adams, Rev. George B. Cheever, Rev. A. D. Eddy, and the Rev. E. N. Kirk.

Donations.

RECEIVED IN MAY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. a friend, in Collegiate R.	
D. chh. New York city, 125;)	2,602 62
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, Mrs. E. Piper,	49 00
Orleans, C. Harmon,	5 00—54 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Centreville, Mon. con.	21 00
Chatham, Cong. so. to constitute Rev. William H. Adams of Wellfleet, an Hon. Mem.	50 00
Eastham, Mon. con. 12,45; an indiv. 2;	14 45
Harwich, Cong. so.	17 22
Orleans, Gent. 21; la. 22;	43 00
Sandwich, Mon. con. 22,50; W. Fessenden, 15; Mrs. L. B. 4;	41 50—187 17
<i>Berkshire co. Ms. Aux. So.</i>	
West Stockbridge, Rev. Mr. Lester,	2 50
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
Boston, Mon. con. viz. Park-st. chh. 1,304,95; Salem-st. chh. 91,17; Phillips chh. 48,53;	1,344 63
Old South cong. gent. and la. 3,967 30	
Park-st. cong. gent. 2,298,50; la. 958,67; adult s. s. class, 6,02;	
juv. miss. so. 28; indiv. 35;	3,326 19
Essex-st. cong. gent. and la. 2,278,31; a dying gift, fr. a member, 27;	2,305 31
Central chh. cong. gent. 1,417,08; la. 364,50;	1,781 58
Bowdoin-st. cong. gent. 740; la. 739,77; indiv. 3,50;	1,483 27
Pine-st. cong. gent. 624,50; la. 111,62; sab. sch. 4,92; indiv. 2;	743 04
Salem-st. cong.	702 69
Phillips chh. cong. 351,96; J. Amos, 1;	352 96
	16,006 99
Other dona. particulars of which have been published,	850 98
	16,857 97
Ded. am't prev. ack.	13,752 79-3,105 18
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
South Brookfield. A lady,	12 00
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, E. and T. Fairbanks and Co. to constitute JOSEPH FAIRBANKS an Hon. Mem.	100 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Brunswick, J. McKeen,	20 00
North Yarmouth, 1st par. gent. 50; mon. con. 25,11; la. 44,89;	
2d par. gent. 18; la. 37; mon. con. 11,16; Rev. C. Hobart, 10;	196 16

Portland, Indian's friend so. for Oregon miss. which and prev. dona. constitute Woodsbury Storer an Hon. Mem. 70, 3d par. mon. con. 150; Rev. I. Weston, 6,75; 296 75	Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Windham, Rev. W. Warren, 7 00—449 91	Concord, S. chh. mon. con. 48 62
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	Dunbarton, Mon. con. 3 00
Amesbury and Salisbury, La. 92 00	Henniker, Cong. chh. 142 03
Newbury, Ceylon so. forsch. in Ceylon, 25, Belleville, La. 61; Newburyport, Dr. Dana's so. mon. con. 91,81; a lady, 5; Mr. Stearn's so. coll. 82; sab. sch. 14,50; 193 31—301 31	Hopkinton, Gent. 53,53; la. 37,04; mon. con. 23,32; 113 89
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.	Loudon, 1st chh. 15 38
Manchester, Evan. cong. so. 4 63	Salisbury, Cong. so. 18 52
Middleton, Mon. con. 18 00	West Boscawen, Cong. so. 41 12—382 56
North Danvers, Gent. 74 00	Middlesex North and vic. Ms. Aux. So.
Salem, United mon. con. 9,98; Howard-st. chh. mon. con. 7,62; 16 90—113 53	J. S. Adams, Tr.
Franklin co. Me. Aux. So. J. Titcomb, Tr.	Groton, La. benev. so. for Lucretia Phelps, Ceylon, 90 00
Stronz, Mon. con. 14 90	Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.
Temple, Indiv. 7 62	Southboro', Pilgrim chh. and so. mon. con. 15 48
Weld, Cong. so. 5 00—37 52	Middlesex Asso. Ct. H. C. Sanford, Tr.
Geneva and vic. N. Y. By C. A. Cook, Agent, Benton, 22 56	Chester, Chil. of miss. asso. for chil. of missionaries in this country, 2 00
Fayette, Presb. chh. indiv. 10 50	New Haven City, Ct. Aux. So. J. Frisbie, Agent, New Haven, 1st chh. and cong. 64,07; sab. sch. united so. chil. of N. chh. for Ceylon, 51,12; united so. mon. con. 35,50; 3d chh. do. 12,90; Mrs. M. Hall, for Bombay miss. 10; Mrs. S. Merwin, 5; 178 59
Geneva, Presb. and R. D. chh. la. 68 46	New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Huron, 11 50	Branford, Mon. con. 9 50
Portageville, Cong. chh. 13 96—126 98	Cheshire, do. 12 00—31 50
Grafton co. N. H. Aux. So. W. Green, Tr.	New London and vic. Ct. Aux. So. C. Chew, Tr.
Haverhill, 1st cong. chh. and so. 74 83	Exeter, Mon. con. 15 00
West Bath, Cong. chh. and so. 10 39—85 22	Stonington, 2d cong. chh. and so. 32 00—47 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
Cairo, Presb. chh. mon. con. 20 00	(Of which fr. R. Buloid, 50; which and prev. dona. constitute ISABELLA JOHNSTON an Hon. Mem.; a friend, for Nestorian miss. 2,50;) 1,326 19
Catskill, J. Millard, 20 00—40 00	Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Hampden co. Ms. Aux. So. C. Merriam, Tr.	Foxboro', Cong. chh. and so. (of which fr. DANIELA CARPENTER, which constitutes him an Hon. Mem. 100;) 225 00
Brimfield, La. and gent. benev. so. 25 00	Medway, Mr. Bailey's so. cont. at prayer meeting, 6 56
West Springfield, F. L. Bliss, 5 00—30 00	Roxbury, Eliot chh. and so. mon. con. 14,94; a lady, 8,30; 23 24
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	Sharon, Cong. 16,45; mon. con. 12; 28 45
Grafton, Evan. cong. chh. and so. to constitute EDWARD B. BIGELOW an Hon. Mem. 100 00	West Medway, La. to constitute REV ASA HIXON and ANSON DANIELS Hon. Mem. 151,30; gent. 35,25; 186 55—469 80
Milford, Mon. con. 18 00	Northampton and vic. Ms. Aux. So.
Sutton, Chh. 51 00	J. D. Whitney, Tr.
Uxbridge, A friend, 25 00—194 00	Easthampton, S. Williston, 55 79
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	Old Colony, Ms. Aux. So. H. Coggeshall, Tr.
Avon, East, Gent. 13,82; la. 5,41; 72 03	Fairhaven, Cong. chh. and so. 230 00
Blomfield, Mon. con. 8 00	New Bedford, Trin. chh. and so. to constitute JOSHUA BARKER and Mrs. THOMAS NICKERSON Hon. Mem. 324 95
Burlington, La. 11 27	Wareham, La. 31,58; gent. 20,87; mon. con. 13,81; 66 96—691 21
East Windsor, Theolog. Inst. 40 82	Orleans co. Vt. Conf. of Chhs. T. Jameson, Tr.
Enfield, Mon. con. 30 90	Brownington, Mrs. E. S. Ward, 1 00
Suffield, Gent. 81,79; thank. off. 5; Mrs. B. Gray, 25; 81 79—251 73	Palestine Miss. So. Ms. E. Alden, Tr.
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	Easton, Coll. 25 00
Eastbury, Cong. chh. mon. con. 8 34	North Bridgewater, Gent. and la. 52 73
Middletown, South cong. chh. 46,87; 1st chh. 39,38; Middlefield, la. 13,75; 100 00	Randolph, 1st par. la. evang. so. 10 00
New Britain, A friend, for Nestorian miss. 2 00—110 34	South Abington, Mon. con. 33,60; a friend, dec'd. 85; 118 60
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	South Weymouth, Mon. con. 16 53—922 87
Amherst, Mon. con. 60 05	Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Francetown, J. Kingsbury, 10 00	Hampden, Cong. chh. and so. 32 00
Mason, Mon. con. 14 00	Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.
Nashua, Mr. Richards's so. a s. s. class, 1,50; E. Parker, to constitute JOEL PARKER of Keene, an Hon. Mem. 100; 101 50—185 55	North Marshfield, Evang. cong. chh. and so. mon. con. for Sandw. Isl. 9 84
Kennebec, Me. Confer. of chhs. B. Nason, Tr.	Pembroke, Mary C. Ford, (of which for Hannah Ford, Ceylon, 20;) 32 50
Augusta, H. Sewall, to constitute Rev. DANIEL SEWALL an Hon. Mem. 50 00	Plymouth, 3d chh. mon. con. 67; la. 34,25; 101 25
Winslow, T. Rice, which and prev. dona. constitute Rev. WILLIAM MAY an Hon. Mem. 24 00—74 00	Plympton, La. 5 00—148 59
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	Richmond and vic. Va. Aux. So. S. Reeve, Tr. 1,015 00
Alna, La. 10 75	Ded. dis. on remit. 69 77—945 23
Bath, 3d chh. mon. con. 33,54; W. Richardson, for Eunice Richardson, Dorcas K. Leland, and Harriet L. Richardson, Ceylon, 60; 93 54	
Woolwich, Cong. chh. mon. con. 20 50—124 79	

Rockingham co. N. H. Confer. of Chhs.		
J. Boardman, Tr.		
Brentwood, Mrs. S. Hook,	10 00	
Epping Cong. so.	15 42	
Plaistow and North Haverhill,		
United so. mon. con. 19,63;		
coll. 17,37;	37 00—62 42	
Taunton and vic. Ms. Aux. So. H. Reed, Tr.		
Attleboro' 2d cong. so. sab. sch.		
for schs. in Syria,	10 00	
Mansfield, Cong. so. mon. con.	10 00	
West Attleboro',	39 88—59 88	
Valley of the Mississippi, Aux. So.		
G. L. Weed, Tr.	934 78	
Western Reserve aux. so. By Rev.		
B. Coe, Agent,		
Ashtabula co. Kingsville, 2; Cuyahoga		
co. Brecksville, A. A. 1; Erie co.		
Milan, 1; H. Chase, 12; A. Bissell,		
10; Rev. E. Judson, 5; H. C. W. 5;		
Sandusky City, 62,17; juv. sew. so.		
1,46; Vermilion, Rev. H. Betts, 1,50;		
Gauga co. Chester, 9; Defiance,		
3,75; Huron co. Greenfield, 13,25;		
Lyme, 30,31; C. Rush, 13. C. Smith,		
10; Monroeville, 42,13; Mucksville,		
1; Norwalk, 155,31; Mrs. J. Law-		
rence, dec'd, 10. Wakeman, 6,55;		
Lake co. Centerville, 9,24; N. Wood,		
10; Unionville, 23; Lorain co.		
Rochester 3; Lucas co. Maumee		
City, 48,48. Waterville, 6; Portage		
co. Atwater, 15; Freedom, 5,60;		
Nelson, 10; Rootstown, 10; Seneca		
co. Bloom, for Oregon miss. 10;		
Summit co. Cuyahoga Falls, 13,25;		
Richfield, 2; O. M. Oviatt, 20; Tall-		
madge, D. Fellows, 50; Trumbull co.		
Candfield, 15,25; Mesopotamia, a bal.		
50c. E. Lyman, 12,50; Wood co.		
Plain, 3. less dis. 36;	627 35	
By T. P. Handy, Agent,		
Cleveland, Mon. con.	175 14	
Elyria, 127; less dis. 18,90;	108 10	
	983 94	
Ded. dis. on prev. remittances, 190 62—92 62		
Windham co. North, Ct. Aux. So. G. Danielson, Tr.		
Eastford, Sub.	29 00	
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.		
Chaplin, A friend, which constitutes		
Rev. C. Dickinson an Hon. Mem.	100 00	
Windsor co. Vt. Aux. So. E. C. Tracy and		
J. Francis, Trs.		
Stockbridge, Cong. chh. and so.	10 00	
Weathersfield Bow, which and		
prev. dona. constitute Rev.		
JOHN DUDLEY an Hon. Mem.	18 00—28 00	
Worcester co. Central, Ms. Aux. So.		
A. D. Foster, Tr.		
Worcester co. A friend, 513; a lady, 20;	533 00	
Worcester co. North, Ms. Aux. So.		
B. Hawkes, Tr.		
Ashburnham, La. 12; Mrs. M. W. 5; do.		
av. of jew. 5; Miss M. F. 2;	94 00	
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.		
Alfred, Cong. chh. and so. 37,64;		
mon. con. 20,99;	58 63	
Limerick, Village coll. 46,37;		
Hayes neighborhood, 19,75;	66 12—124 75	
Total from the above sources,		
	\$15,189 89	

VARIOUS COLLECTIONS AND DONATIONS.

A mission station, an Hon. Mem.	100 00
Alexandria, D. C. 2d presb. chh. and so.	
236. less dis. 18,88;	217 12
Allegan, Mich. Rev. Mr. Emerson,	1 50
Amenia, N. Y. 1st cong. chh.	5 50
Andover, Ms. Members of Phillips' acad.	
to constitute Rev. SAMUEL A. TAYLOR,	
Worcester, an Hon. Mem. 50; do. for	
Samuel H. Taylor, Ceylon, 20; so. of in-	
quiry in do. 6; S. par. coll. 311,18;	387 18
Augusta, N. Y. 1st cong. chh. sab. sch. for	
sub. schs. in Sandw. Isl.	102 44
Austerlitz, N. Y., J. S. I.	2 00

Ballston, N. Y. Fem. hea. sch. so. for	
fem. schs. in Ceylon, 25; Rev. T. S.	
Wickes, 25;	50 00
Bennington, Vt. 1st cong. chh. mon. con.	
18,22; Rev. Dr. Hooker, to constitute	
Rev. SOLOMON PECK, Boston, an Hon.	
Mem. 50; two indiv. 10;	78 22
Bloomfield, N. J. Inf. sch.	1 25
Bryan co. Ga. Presb. cong. so.	23 62
Byron, N. Y. Fem. miss. so.	25 00
Cambridge, Ms. Shepard chh. miss. sew. so.	31 00
Camden, Me. Cong. chh.	61 00
Canterbury, N. Y. Presb. chh. mon. con.	50 00
Castine, Me. Gent. 88,86; la. 45,16; (of	
which to constitute Rev. JOHN E. FAR-	
WELL an Hon. Mem. 50;)	134 02
Champlain, N. Y. Cong. chh. (of which fr.	
Mrs. S. Hubbell and chil. for Silas Hub-	
bell, Ceylon, 24;)	283 00
Chanceford, Pa. La. for Samuel S. Martin,	
Ceylon.	20 00
Charlestown, Ms. 1st chh. and so.	468 12
Chatham Village, N. J. Presb. cong. la. for	
Asa Lyman, Ceylon,	20 00
Chazy, N. Y., J. C. Hubbell, 20; indiv. 11,44;	31 44
Chelsea, Ms. Winnisimmet chh. mon. con.	11 31
Cherry Ridge, N. Y. Miss M. Darling,	3 00
Clinton, N. Y. La. benev. so. 15; young	
la. sew. cir. 10; a. s. miss. so. 16; girls'	
juv. so. 4;	45 00
Danville, Pa. Fem. so.	20 00
Durham, N. Y., R. Osborn, 10; indiv. 1,50;	
a lady, 1;	19 50
East Galway, N. Y. Presb. chh. coll.	80 00
East Springfield, N. Y., R. O. O.	5 00
Fairfield, N. J. Fem. mite so.	12 00
Fort Covington, N. Y. 1st presb. chh. la. 15;	
juv. so. 5; B. R. M. 10; B. R. 10; bal. of	
coll. 32;	72 00
Franklinville, N. Y. 1st cong. chh. coll. 18;	
presb. chh. mon. con. 12;	30 00
Freehold, N. J. Juv. miss. so. for sch. at	
Constantinople,	6 25
Gettysburg, Pa. Christ chh. sab. sch.	5 00
Glenn's Falls, N. Y. Presb. so. to consti-	
tute Rev. COURTNEY SMITH, Warrens-	
burgh, and Rev. THOMAS J. HASWELL,	
Chester, Hon. Mem. 122,78; D. T. Ham-	
lin, 10; a friend, 10;	142 78
Grass Lake, Mich. Presb. chh. for David	
K. Ellis, Ceylon,	13 00
Greenville, N. Y. Presb. chh. mon. con.	
20; coll. (of which to constitute Rev.	
ELIAS CLARK an Hon. Mem. 50;)	62,75;
	82 75
Hamden, N. Y. Cong. chh.	12 89
Hardiston, N. J., N. presb. chh. coll.	9 00
Harrisburg, Pa. F. Wyeth, 25; W. A. 6; I.	
W. 5; H. M. 5;	41 00
Hector, N. Y. Presb. chh.	24 00
Kingsboro', N. Y. Rev. Dr. Yale's so.	89 75
Kirkland, N. Y. Cong. chh.	4 70
Lancaster, N. H. Rev. C. Ferry,	10 00
Lawrenceville, N. Y. Presb. chh. mon. con.	11 00
Lewis, N. Y. Cong. so.	10 00
Lexington, N. Y. Rev. Dr. Williston,	50 00
Limington, Me. Cong. so.	12 33
Liconia, N. Y. Miss B. S.	1 50
Marathon, N. Y. Fem. benev. so. 10; I. M.	
R. and son, 11; Miss C. G. dec'd, 5;	26 00
Martinsburgh, N. Y. 1st presb. chh. mon.	
con. 16,87; extra coll. 16,13. six la. to	
constitute Rev. ERASTUS S. BARNES an	
Hon. Mem. 50;	83 00
Mayfield, N. Y. Central presb. chh. and cong.	59 00
Methuen, Ms. 1st cong. chh. and so. mon.	
con.	29 49
Monticello, N. Y. Presb. chh.	15 00
Montreal, L. C. Amer. presb. chh. and so.	125 00
Montrose, Pa. Presb. chh. mon. con.	28 00
Moravia, N. Y. Cong. chh. coll.	5 00
Mount Morris, N. Y. Sab. sch. miss. so.	12 50
Mount Pleasant, Pa. Presb. chh. mon. con.	14 00
Nantucket, Ms. 1st cong. so.	70 00
Newark, N. J. 3d chh. mon. con. 33,41;	
a friend, 130;	163 41
New Germantown, N. J. Evang. Luth. chh.	
mon. con.	28 00
New Providence, N. J. Friends, for sup. of	
Rev. E. Riggs,	45 00

<i>New Windsor</i> , N. Y. Presb. chh. mon. con.	7 44
<i>North Andover</i> , Ms. A lady, av. of jew.	1 00
<i>Northumberland</i> , Pa. Presb. chh. mon. con.	25 00
<i>Northville</i> , N. Y. Cong. chh. mon. con.	4 37
<i>Onondaga Hollow</i> , N. Y. Miss. asso.	12 40
<i>Orange co.</i> Va. A New Englander,	5 00
<i>Oxford</i> , Me. Cong. so.	11 00
<i>Oxford</i> , Pa. J. T.	2 00
<i>Parsippany</i> , N. J. Read. and sew. so. 20; coll. 17;	37 00
<i>Patchogue</i> , N. Y. Cong. chh. mon. con.	11 25
<i>Peskill</i> , N. Y. Payson presb. chh. mon. con.	6 00
<i>Perth Amboy</i> , N. Y. Presb. chh. for for. dist. of tracts,	16 00
<i>Philadelphia</i> , Pa. 1st presb. chh. D. P. A. 5; 5th presb. chh. fem. s. e. so. for <i>Delia S.</i> <i>Waterman</i> , Ceylon, 20; J. M. Atwood, 50; J. Atwood, 30; a lady, 50; a friend, 15; for a child at Cape Palmas, 15; Ce- cil, 5; a friend, 2;	192 00
<i>Pittsburgh</i> , Pa. 1st presb. chh. inf. sch. class	43 00
<i>Plattsburgh</i> , N. Y. Presb. chh. (of which fr. A. C. Moore, 62.50;) 200; indiv. 7;	207 00
<i>Poughkeepsie</i> , N. Y. Presb. chh.	80 00
<i>Providence</i> , R. I. Benef. cong. chh. teach- ers of sab. sch. for <i>Stephen S. Wardwell</i> , Ceylon, 20; for <i>Sophia Hall</i> , do. 20; coll. (of which fr. Rev. Dr. Tucker, to con- stitute Rev. JOHN J. DANA, Canaan, N. Y., an Hon. Mem. 50; fr. B. Dyer, to constitute Rev. WILLIAM DOUGLAS an Hon. Mem. 50; fr. WILLIAM I. KING, which constitutes him an Hon. Mem. 100; fr. S. S. Wardwell, for Sandw. Isl. miss. 15;) 641.11; A. B. Arnold, for <i>Gregory</i> , Constantinople, 60;	741 11
<i>Racana</i> , O. Cong. chh. and so. to consti- tute Rev. EDWARD E. ATWATER an Hon. Mem.	50 00
<i>Ridgeway Corners</i> , N. Y. Fem. sew. so.	10 35
<i>Rochester</i> , N. Y., A. Champion, 1,000; C. M. Lee, to constitute Rev. HORACE WINSLOW of New Windsor, and Rev. PARSONS C. HASTINGS of Avon, Hon. Mem. 100;	1,100 00
<i>South Paris</i> , Me. S. Morse,	16 00
<i>Snowhill</i> , Md. Presb. chh.	20 00
<i>Spencertown</i> , N. Y. Presb. cong.	71 49
<i>Springfield</i> , N. J. Presb. chh.	40 11
<i>Stamford</i> , N. Y. Presb. chh.	40 00
<i>Stoneham</i> , Ms. La. so.	72 95
<i>Troy</i> , N. Y. 2d-st. chh. E. Wickes, 200; V. W. Wickes, 50; Mrs. M. Rossiter, 3;	253 00
<i>Troy</i> , N. J. Fem. benev. so.	44 00
<i>Ulysses</i> , N. Y. 1st presb. chh.	5 00
<i>Unionville</i> , Ms. Rev. J. Haven,	10 00
<i>U. S. Army</i> , A friend,	10 00
<i>Washington</i> , D. C. 4th presb. chh. junior miss. so.	35 00
<i>Washingtonville</i> , N. Y. Presb. chh. mon. con.	9 32
<i>West Tisbury</i> , Ms. H. L. 1; E. C. 1; E. P. N. 1;	3 00
<i>Wilmington</i> , Ms. La. asso.	15 31
<i>Woburn</i> , Ms. 1st cong. so. gent. 151.05; la. 158.41; mon. con. 69.31; fem. char. read. so. 15; sab. sch. cont. 16; juv. so. 5; which constitutes LUKE WYMAN, THOMAS RICHARDSON, Jr., EZEKIEL JOHNSON, and STEPHEN RICHARDSON, Hon. Mem.	405 77
<i>Unknown</i> , Two friends, 10; a friend, 5;	15 00
	22,428 94
Ded. am't ack. in June fr. Poundridge, N. Y. paid to the Board by mistake,	30 25
	\$22,398 69

LEGACIES.

<i>Boscawen</i> , N. H. Rachel B. Dix, by Rev. E. Price for Palestine miss.	7 00
<i>Boston</i> , Ms. Miss Almida Jackson,	150 00
<i>Bridgewater</i> , Vt. William Thomas, by D. Thomson. Ex'r, (prev. rec'd 825;)	90 40
<i>Canaan Centre</i> , N. Y. Mrs. Abigail Dean, by U. Edwards, Ex'r, (prev. rec'd, 150;)	150 00

<i>Durham</i> , Ct. Samuel Camp, by W. Warner,	100 00
<i>Hanover</i> , N. H. Ebenezer Adams, by I. Young, Ex'r,	200 00
<i>Haverhill</i> , Ms. Mrs. Lydia Boardman, by J. Marsh, Ex'r,	50 00
<i>Pittsburgh</i> , Pa. Robert B. Curling, by W. and A. B. Curling, Ex'r's, (prev. rec'd, 545; 411.40; less dis. 32.91;	378 49
<i>Stuyvesant</i> , N. Y. Robert Gosman, by J. B. Gosman, Ex'r,	2,500 00
<i>West Durham</i> , N. Y. Miss Ann Scovell, by Rev. Dr. Porter,	100 00
<i>Weston</i> , Ms. Miss Abigail Warren, by N. Warren,	50 00
	\$3,775 49

Amount of donations and legacies acknowledged in
the preceding lists, \$26,174 58. Total from Au-
gust 1st, to May 31st, \$280,565 15.

DONATIONS IN CLOTHING, &c.

<i>Abingdon</i> , Va. Books, fr. Rev. Mr. Taylor.	
<i>Abby</i> , Ms. A box, fr. la. cent. so.	
<i>Bloomfield</i> , Me. A box, fr. friends, for Mr. Dole, Sandw. Isl.	
<i>Braintree</i> , Ms. S. par. Clothing, etc. fr. la. sew. cir.	35 00
<i>East Middleborough</i> , Ms. A box, fr. la. sew. so.	18 67
<i>Hollis</i> , N. H., A barrel, fr. la. read and char. so. and young la. char. so. for Mr. and Mrs. Johnson, Sandw. Isl.	111 50
<i>Medway</i> , Ms. A box, fr. juv. benev. so. for Sandw. Isl.	
<i>Middleborough</i> , Ms. A box, fr. la. so. for La Point,	40 23
<i>New Alstead</i> , N. H., A bundle, fr. so. of ind. for Messrs. Emerson and Locke, Sandw. Isl.	
<i>Niagara Falls</i> , N. Y. Paper, fr. A. and A.	100 00
<i>North Reading</i> , Ms. A box, fr. la. sew. cir.	20 00
<i>Salem</i> , Ms. A hat, fr. a friend,	1 80
<i>Troy</i> , N. Y., A barrel, fr. la. sew. so. of 1st presb. chh. and Mrs. Willard of Fem. Sem. for Mr. and Mrs. Lawrence, Madura.	
<i>Unknown</i> , A box of garden seeds, fr. Mr. Crosby, rec'd at Park Hill.	

S. Reeve, Treasurer of the Auxiliary Society of
Richmond and Vic., Va., acknowledges the re-
ceipt of the following sums, viz.

<i>Richmond</i> , Shockoe Hill, United presb. chh. coll. 32; mon. con. 116 01; indiv. 516.20; Rocketts, 3d chh. coll. 4.79; indiv. 25; Culpepper, Mrs. G. 2.50; Augusta, E. A. G. 5; J. M. McC. 5; Lex- ington, E. M. P. 13; Elk Branch and Shepherdstown cong. 43.50; Charlotte, S. H. for sch. at Bombay, 20; P. Le Grand, for <i>Andrew Hart</i> and <i>Thomas P.</i> <i>Hunt</i> , 40; indiv. 12; Pole Green and Salem, Chh. 27.50; Shenandoah, Wood- stock chh. 17.32; Petersburg, High-st. chh. mon. con. 55.75; Mrs. G. K. T. 10; Prince Edward, Douglass chh. to con- stitute Dr. JAMES H. LACY an Hon. Mem. 100; J. D. Norton and S. W. Scott, for chil. at Ahmednuggur, 40; M. R. V. 2.50;	1,088 67
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The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, writing paper, blank-books,
quills, slates, etc., for the missions and mission
schools.
Shoes, hats, blankets, sheets, pillow cases,
towels, shirts, socks, stockings, fulled cloth,
flannel, domestic cotton, etc.